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APTITUDE FOR USEFULNESS.

It is impossible for any person who takes much notice of the varieties of human action, not to have perceived among different individuals whose opportunities have been pretty nearly alike, that some have a turn and faculty for making themselves useful, in which others are even singularly deficient. It is truly surprising what a tact and readiness the former have in turning to account all their natural ingenuity, and how skilful they grow in process of time, by dint of mere application, in matters where others would have been utterly at fault whose native endowments were not less or perhaps greater than theirs. What I now refer to often makes itself very strikingly manifest in the way in which people pass those intervals of time, when their common and intended avocations are interrupted or suspended—the manner in which they spend their *rainy days*. It would seem as if the withdrawing of sunshine had some secret power by which to stupify the mind and diffuse torpor over the body, if one were to judge from the waste of such periods in the lives of many persons. They show no want of disposition to apply themselves on ordinary occasions, but discover a strange inability to do any thing out of the usual course of their out-door labor. When driven in by stress of weather or similar causes, they appear to have no thought of any resource but slug-

gishly to resign themselves to what they cannot help, and to let whatever come that will come to carry off their surplus leisure. Whereas it is precisely such intervals as we describe, that set off to best advantage the tact for being useful which distinguishes the opposite class. These are no sooner put out of their track by any occurrence which forbids their going on as they proposed, in the routine of their proper business, than they invent numerous expedients for making time pass profitably to themselves and all around them. Nobody in their families ever complains long of having nothing to do, and if only what is done in these seasons of enforced interruption to ordinary business among them were duly estimated and reported, it would open many eyes wide with astonishment at the amount of valuable results which may be brought out from what seemed to offer nothing, at best, but an opportunity to be idly comfortable.

Again, this same difference of which I speak becomes apparent in the greater number of useful things which some men know how to do, and others have no power to perform. At first glance over the surface of society we distribute its members into persons having this, that, and the other trade, calling or profession. We suppose each to know what he gets his living by, and set that down as his proper quantity of skill and information. But many individuals, besides knowing that which they practise professionally in the way of their art or trade, have also a fund of other capabilities out of which they can draw for occupation whenever their proper business allows or their own or their neighbors' "necessary uses" require. It would almost suggest itself to one's thoughts, that there was nothing useful which they did not know, so very apt and ready are they at a thousand things which are all in themselves of some consequence, all within the reach of common talent and a little extraordinary industry, and to know which is often found exceedingly convenient and pleasant, and may sometimes be the means of subserving highly important ends of benevolence, as well as of advancing personal interests. It is to me a beautiful spectacle, to see the life of the man who has multiplied in himself these manifold capacities, who has taken pains to acquire all sorts of useful skill, and who is seldom, if ever, at a loss when occasion offers for doing any thing that human wants or happiness ask for, and whose

quickness at turning from one serviceable act to another reminds us of the fabled Briareus with his hundred hands. It is a beautiful spectacle, the life of such a man. There is a moral beauty in a mind ever shining with the brightness of its own faculties and the light reflected from its own productions, a mind in which every endowment received from the Creator is kept in such condition that the Giver's smile may not unmeetly rest upon it, and whose treasure of abilities acquired by its right application is lavished in perpetual usefulness. There is a moral beauty in a life, whose plane is no drear waste, nor a stubble field, nor a spot with here and there a few starveling plants mocking by their unthriftness the sun and soil that try to nourish them, nor even a wide circuit of good ground with much of it occupied by promising and graceful productions of various kinds, but with many a blank upon it where nothing grows; but a smooth and agreeable surface whose whole extent is stocked with some one or other profitable thing, in which the most is made of all the room there is and all the power to sustain therein what may turn to account for improvement or comfort to its owner or any body else.

Once more, we detect the difference on which we are remarking in the mode in which what is attempted is undertaken and accomplished. Besides being able to do a great many more useful things, some persons can do the same things a great deal better than others, and more nearly as they ought to be done. There is a nice finish in what they turn off which is delightful to the observer, and which often adds greatly to the value and utility of their productions. We sometimes see a good design almost spoiled in the execution. There is such a bungling, awkward, shiftless way of setting about that the purpose of which is excellent, as takes greatly from the merit of the attempt, or at least from its usefulness and respectability. Now, it is a pity so to deprive one's own well-meant endeavors of their intended effect,—to destroy half the benefit of even one's best undertakings for want of a little more aptitude and skill. It is a pity that any kindly disposition we may have towards *others* should not manifest itself in a way the most likely to do the good we mean to do, or that any trial of ingenuity or industry for the sake of *our own* welfare should not secure the full amount of benefit it might. Yet in respect to the former is it not a fact, that

between two persons of equal goodness of heart we should greatly prefer one to the other, if we had need of their benevolent attentions, and all because of some real, though almost indescribable quality by which one is more fitted than the other to make a service truly serviceable? There is an aptness discovered in the way of attempting to be useful, which at once marks the one for our choice, while in the other is apparent at once a defect in qualification, which we would rather not blame and yet cannot help wishing it were supplied, but which at any rate decides us not to look *there* for what we need. And thus it happens that pure-hearted beings, who even long to be the authors of some good substantial service, find their own desires thwarted and others' expectations from them disappointed, when but for that sad want of suitable qualification—their never having learned how *best* may be done what human wants require to be done—both might have been abundantly realized. In respect to the latter of the two supposed cases—the trial of ingenuity or industry for one's own welfare, it sometimes makes more than half the difference in the condition of two individuals, that one has an acquired aptitude for availing himself of his means and opportunities, which the other has not at his command. As to mere natural faculties they are not much unlike, there is no very important superiority of gifts, or of scope for the use of them, on either side. It is hard to tell when we look at matters in the gross, why one of these persons is so much better off than the other, why there is so much the air of a flourishing thrift over his whole condition, while in his neighbour's the aspect of things is lowering and despondent. But, while there are many other causes which might and which actually do in other instances produce the like results, in this case we are made almost sure of the reason of the difference we discern, by narrowly observing the detail of their transactions, and seeing how they set themselves about their various undertakings. Here, we remark an acquired skillfulness and aptitude which fit well to every occasion that arises, and are on the alert to make the best use possible of all favorable offices and whatever means present themselves; there, an inexpertness—a slowness and unreadiness,—a negligent way of letting things go on after any fashion for want of skill to put them in the right train,

—in short, a sort of disqualification for arranging and conducting affairs which infallibly leads to discouraging issues.

Not less obvious, though yet more important, is this evil, where the trial is one which regards the mind and moral and religious improvement and happiness. It is precisely with reference to this, that the Scriptures speak of being "wise unto that which is good, but simple concerning evil." Some are simple unto that which is good; they mean well, but they know not how to go to work to do well. And what they try to do they sometimes spoil for lack of the requisite aptitude in their mode of applying themselves. In the acquisition of learning in our schools, the reason why so much more is gained by some than by others, who have the same teachers and use the same books, may often be found rather in their different modes of going through the routine of study, than in any difference of genius or of native disposition among children of the same parents. One becomes apt to learn, while another lags behind who yet has perhaps not less or even more talent at bottom than the other. This illustration will make our meaning apparent with respect to inaptitude in all other cases relating to the mind's welfare. Lamentable failures in the best intended efforts, and a large amount of unprofitableness are to be accounted for on the score of this inaptitude and ignorance, an inaptitude and ignorance which might once have been prevented, but which every day's continuance makes harder to cure. The soul when cumbered with these miserable trammels, is like an angel held in fetters by a slave.

The God of heaven, whose we are and who has placed us in this world, through all the wide extent of his works is giving us a perpetual lesson on the subject of usefulness. Mark where we may the operations of those mute agents of his will who occupy the sphere of physical nature, we discover the most exquisite adaptedness for the production of the greatest number of beneficial results in the best manner by us conceivable. Not only does each one subserve a special given purpose, but if there be another purpose aside from this and yet possible and desirable to be by the same agent effected, we find that end brought about in an incidental way by this agent, without the least neglect or hindrance of its own proper and primary design. Our admiration is raised inexpressi-

bly by the contemplation of the economy of Providence, according to which there is so minutely attentive a care to bring to pass the greatest good of the whole, by means of the greatest usefulness of every part. And how do these mute agents of God "maintain their good works for necessary uses" throughout all time as well as all space. Nature has no holidays, no leisure hours. Her ministering servants ask no suspension of their allotted tasks, but all move on in exactest order, perpetually renewing the work just finished, going over and over again their useful labors. In these incessant operations likewise what a smoothness and delicacy and finish, how perfect the aptitude, how readily and skilfully is every thing done just as it should be done. No waste, no loss, no awkward failures, no half-spoiled work. Our Maker calls upon us in all the operations of his other creatures, to learn the wisdom and imbibe the spirit of a useful existence. He calls upon us to have a care that we do not barely live and act our part after some sort and fashion, but that we apply to its full use every faculty of our compound being, both body and mind, and find out how to do the greatest number possible to us of useful things, and acquire the best possible way of doing them.

Let every one cast about him in order to ascertain what it is which runs away with his allotted share of time—how he is expending those days whose sum will so soon be completed. Let him ask also,—what useful thing is there which I do not know how to do, and which I am obliged to procure some one to do for me, but which I might learn to do, and the whole case considered, ought to desire at least to be able to accomplish. What a multitude of little particulars are absolutely requisite to be known by every man who must go through this world taking it as he finds it, and not one of which can any body come at by chance, but which must all be learned in some way or other. Here then arises a duty for parents, which they should not overlook. Ought not every parent to desire that his child should be as little as possible left helpless and wholly dependent on others, in any circumstances? But what though he heap up an ample fortune for his heirs or give them a most liberal education, if he let alone the making of them useful beings, and suffer them to grow up in ignorance of a thousand things which other people know, and which *they* must know or be

great losers in consequence of not knowing them, he will have done but a part of what he might and ought, to secure their lasting prosperity. If I could, I would put it into the heart of all my readers to seek out and learn to do as many useful things as possible. I would make them forever ashamed to be idle, and prompt them to the laudable ambition of being skilful, apt, ready and quick in executing whatever they undertake for others' advantage or for their own. I would teach them to respect the one, whoever it be, who can do what they cannot, and to esteem the capacity of doing well even the very meanest work of mechanical ingenuity as worthy their emulation. I would lodge at their very hearts' core the conviction, that the most honorable life in the sight of God is that which most abounds in all that is useful to his creatures.

It will be seen how all this is connected with the interests of the immortal soul of which Christianity takes care, by simply observing what are the great foes and hindrances to the influences of religious culture. Are they mankind's useful habits, or their useless and pernicious ones? Religious principles ask almost in vain for attention from those whose tastes are so depraved that they find nothing so desirable as easy indulgences, and nothing so grievous as mental and bodily activity. It is besides universally true, that where religion has the most healthy and flourishing growth, there the people are formed to habits of sober usefulness, are the least prodigal of time, and the most inclined to foster improvements of all descriptions. Declensions also from religious goodness sometimes begin in the discouragements occasioned by a lack of precisely those qualities I have been now recommending. Shiftlessness, improvidence, a not knowing how to take hold of the great levers of all honest prosperity and to apply them skilfully, have more often than we may be aware of begun the process which has gradually worn out of the soul the guiding principles of truth and duty, and let it down into the gulf of iniquity. It was with a view to such results that some of the sages of antiquity were wont to inculcate on the rich to have their sons and daughters taught some useful handicraft, some trade or art whereby they might earn a subsistence in any emergency. St. Paul had the liberal education which was commonly given to the best of his people, and yet he learned a mechanic art. The more useful things a man knows

how to do, and the better he can do them, the more safeguards he will have against want, and against vice and despair, which sometimes speedily follow upon want coupled with incapacity or indisposition for the arrangement of business.

The state of mind induced by attention to the subject of these remarks, is congenial to that which prepares one for the most profitable application to the work of forming a religious character. That state of mind will be one in which the faculties are ever in order for use, the heart cheerful, and the temper serene; in which brooding fancies of all sorts have no place whatever, but the exercises of a manly understanding have supplanted them. Add to this state of mind that of a more healthful and vigorous, and also a more completely subjugated frame of body, as a result of the same attention; and is there not manifestly something far more congenial with religion, something which far better prepares one for its devout employments, than the opposite state, where the mind is a drone, its faculties impaired for want of proper exercise, its feelings habitually sour and its temper peevish or sullen? Most certainly religion can have small chance of succeeding in its appeals to one of this description. For in order to know experimentally what religion is, we want a mind awake and keenly set for inquiry, meditation, employment of every sort; we want a clear head, to which the counterfeits of religion can gain no access; we want a serene and cheerful as well as a sedate and calm mind, because the momentous subjects of Christianity are of themselves so exciting, of such thrilling interest, and so fitted to overwhelm the feeble and sickly soul, that there is a danger, not to be avoided, of a hurtful and blinding enthusiasm taking the place of the rational exercise of thought and the pure emotions of a heart glowing with warmth, yet tranquil and self-controlled. We would bring the soul to God and Jesus Christ, rather from out of the haunts of a brisk and profitable activity, than the slimy ways of a profitless sloth. We would bear up to the great Author of good a heart that beats delightedly at the chance of being even in a small degree useful and which cannot be pleased indolently and effeminately; and not drag to the altar affections that reluct at all toil, and for which there is no charm in any enjoyments but such as imply dependence upon another's care to procure them, and a repose in

which they may be indolently consumed. We would introduce to the school of Jesus—the great pattern of disinterested, fervid toil, the sublimest teacher of active beneficence—such as are made ready by their own daily habits to understand and sympathize in a measure with him, and who would be drawn admiringly, lovingly to throw themselves at his feet, by beholding in his excellence the realization of those pure conceptions of ceaseless usefulness combined with perfect peace, which have often before haunted their imaginations and played about their hearts, in those moments when they were striving to do their very best in some humble work of our infirm humanity.

E. Q. S.

LETTER ON MATERNAL INFLUENCE.

You say, my friend, that the sense of your responsibility weighs heavily upon your mind, and that in view of your manifold duties as a mother, you are ready to exclaim, ‘Alas! who can be sufficient for these things?’ With an earnestness also which proves your sincerity you ask, ‘How may I most surely exert a truly good influence in my family?’

I rejoice that you feel this sense of responsibility. I rejoice when I see the mother of immortal souls conscious of the importance of her mission. And I rejoice likewise to see you so earnestly resolved upon the conscientious performance of what you may know to be duty; and in answer to your appeal will name one or two qualifications which seem to me essential pre-requisites to the right discharge of parental obligation.

Would you, my dear friend, exert the most beneficial influence upon those most dear to your heart, you must first cultivate in your own character the graces of a sincere, cheerful and intelligent piety. We may revere the manifestation of true religious principle, but to render religion attractive to the prejudiced, the indifferent, or the young, it should be accompanied by those qualities and acquirements that win love and excite admiration. In your religious character give place to no sectarian bitterness, adopt no

mere party technicalities; but let your piety rather consist in that filial trust which recognizes the paternal character of God in each event of life, and that entire self-consecration of the soul which would lead you in the darkest hours of trial to say with Jesus, 'Not my will, but thine be done.'

Let your religion also be accompanied by kind and gentle manners, and a cheerful temper. Doubtless you sometimes see truly good and conscientious persons who appear to consider mirthfulness a sin, and who repress with a frown, or (that which is worse,) a melancholy sigh, all that approaches to social gaiety. Ever enveloped in a mantle of sadness, they walk sorrowfully through life as it were one vast grave-yard of buried joys. This is not in accordance with the benevolence of God, who would not have given us the capacities for the enjoyment of social pleasure, had their reasonable indulgence been necessarily a sin or a snare. Sadness is not piety; neither is levity; but a true disciple of Christ should cultivate that serene cheerfulness which is the result of firm reliance upon God, that He may be honored and humanity benefitted by the light of Christian character.

Again, would you surround yourself with good influences, you must endeavor to render your home most dear and sacred to those whose lot in life is cast with yours; and particularly to those immortal beings whose most impressible years are committed to your charge. Let your home be the abode of social and intellectual pleasures. Cultivate in yourself, and seek to develop in others, a taste for the appreciation of all that is true and beautiful either in the natural or moral world. Surround your family, as far as may be, with beautiful objects of contemplation. Independently of the immediate and personal gratification which the beautiful affords, the perception and the love of it should be cultivated for its softening and refining influences upon youthful character. Fill the youthful mind with a true appreciation of the beautiful and the refined, and you furnish one powerful shield against the entrance of what is debasing or sinful. Associate religious truths with whatever is lovely or striking in nature; for thus nature becomes a most rich and instructive volume, ever open to the eye and the heart. Adopt the beautiful sentiment of Wilberforce,—“Flowers are the smile of the Almighty”; and every simple floret will then

speaking thrillingly to the heart of the goodness and love of our heavenly Father and will strengthen our faith, for will not he who deigns to adorn the lowliest flower regard with paternal care the human soul, which he has so richly gifted with capacities for unending progress in knowledge and goodness? Let every pleasure and every duty of life become as it were spiritualized by this constant association of every thing with God, and thus by your own life and example you will do much to impress those around you with the love of virtue for its own exceeding loveliness.

Strive, especially, to keep alive in your own heart a firm and operative faith in the great truth of the immortality of the soul. Immortality! were this truth now for the first time revealed to us, how would our minds be overwhelmed with the vastness of the idea of unlimited duration. We say, we believe this truth; but is it not too much a dead, inoperative belief? Did we fully apprehend the solemn truth, that we are each moment laboring for eternity, that in every hour of social intercourse we are adding something to our own characters, and something to the characters of those around us, either for good or for evil, which eternity only will reveal; did we but feel all this, how would the great object for which life was given rise in importance to our view. Truly it is a most solemn thing to live; for as we use aright or neglect the talents, and the opportunities for right action, given us, so shall we be judged. Labor then ever as in the Lord, with firm reliance upon the promised aid given to those who seek it; and by prayer and effort may you exert such an influence on those committed to your trust, that you may have the inexpressible happiness of meeting at last, a family in heaven.

M. S. W.

DEATH OF GEORGE W. PACKARD.

MR. EDITOR:—This sudden event has made much impression here, and I am requested to send you part of the discourse which it called forth on the last Sabbath. Our young friend, as you know,

had just begun to preach, and given promise of usefulness. From a child he has been loved, as amiable, affectionate and true. After passing honorably through the College here, he joined the Theological School at Cambridge, from which he graduated last July, and entered at once upon active duty. Indeed he sometimes preached to small societies even while in College, having an early and strong inclination to that good work. It is believed that he was acceptable wherever he went as a preacher, and to the people of his native place,—always a severe test,—he gave unexpected proof of power and promise. His disease was inward inflammation, and its work rapid. In the intervals of calm consciousness he expressed his sense of danger, and his willingness to die. He mourned most for his parents, who, he knew, placed fond and proud hopes upon him, and whom he wished to repay for their peculiar kindness and exertions in his behalf. And there was *another* for whom he wished to live. But not if God called him. "Death has no terrors for me." One of his last acts was a distinct and fervent prayer. He died peacefully on Wednesday night, December 14, 1842, after only four days of serious illness, and in the 25th year of his age. As an intimate friend, as an early member of my church, and at one time a pupil, but especially for his manifest devotion to the cause of truth and his growing power of usefulness, I feel deeply his loss, and will not withhold any part of the tribute which seemed due to him, if you think it proper for publication. The passage on which the sermon was founded was the declaration of Jesus to Peter:—"What I do, thou knowest not now, but thou shalt know hereafter;" and the portion offered relates to the last clause.

PROVIDENCE, R. I., DEC. 20, 1842.

'Hereafter.' Observe its meaning. It may refer not only to the future life, but also to the present, to which I particularly direct attention. It is true of that portion of life which follows trial, that if you believe the promise, you shall know more of the reasons of your trial. Every believing heart learns more as it suffers. Every life interprets the will of God in proportion as it is willing to bear, and aiming to do that will. There are explanations and

convictions, there are interpretations and alleviations, that commend themselves to every willing mind. To see this, let us take one of the severest trials. I will give it in the words of that very spirit, whose departure has just added another to the dark dispensations of God. Less than two months ago our young brother was called suddenly to preach a funeral discourse—the first in his experience. In that discourse he thus speaks, as if prophetically: “Is there a beauty in death, when it comes to the young man, who has finished not his course, but his *preparation* for that course, and who is just girding himself for the conflicts and labors of earth? It is here, if at any time, that death appears cruel. It is here, if at any time, that our faith will falter.” Yet he goes on to give reasons, why our faith should not falter even there, and shows the strength of his own faith, a faith so soon tried and proved unflinching. Take then the case that he describes. It is brought home to us now. We feel it. It speaks to our society. It appeals to our community. What is its language and lesson?

A young man of amiable disposition, of good principles, laudable ambition, more than ordinary talents, assiduous in their culture, scrupulously, even painfully conscientious in his adherence to principle and performance of duty, passes through a long and expensive course of preparatory study, consecrates himself to the ministry of Christ, preaches four months, is attacked by insidious disease, and in four days falls asleep in death. Now no one will attempt to explain all this. But we may attempt to answer the common question,—have not that life and labor been all lost? No, we confidently answer; not lost, even with reference to this life. Was not he himself the better and the happier for them? Are not they who gave him the means of such improvement, who expended and sacrificed in his behalf, happier in the recollection, far happier and richer, than if they had not done it? Are not those of us who have seen the effect, who have witnessed the progress, and known his gratitude and devoted purposes, and his last prayers for all friends, are not we the better? And what benefit is to be compared with such influence? Be it long or short in its continuance, it is wealth while we have it, and we have it while we live. It is happiness, and the power of greater happiness; can you calculate it? If there be any life, however short, whose influences

cannot be measured, it is that of which the mind is the object and the agent. Outward gifts, lavished upon a son who wastes them, or even who prudently uses them, and soon dies—these may be told, and their loss may be demonstrated. But enrich the mind, a mind that appreciates your bounty, and both the giver and the receiver lay up for themselves treasure that can never be stolen and never lost. Not even here. Add the “hereafter,” and not numbers only, but words and thoughts, fail to compass the amount of good done or happiness enjoyed.

Again, it is commonly asked,—if the influences were so good, why were they not prolonged; traits so fair, and powers so useful, why cut off in the opening? I know not why absolutely, for I see little even of this life. But I see that this is better, than if evil traits and hurtful powers were cut off. Allow *these* space for amendment; give them room for enlargement. When the bad die, you have reason to mourn, you may have reason to be perplexed and alarmed. But when the pious depart, all the good they have done remains, all the good they possess goes with them. Their life, though brief, contributes to the great treasury of durable riches here, and their death seals and enhances the gift. Did you say, it were better a worthless or useless life were taken? Yet that removal might do nothing for the man, and nothing for you. It might make no impression, move no affection, answer no apparent purpose. *This* strikes the mind, arrests the careless thought, quickens inquiry, softens many hearts, and lifts many souls in prayer and holier purpose. You cannot, I know you cannot, sit at such a death-bed, stand by such a grave, and not ask, where am I, and what? how occupied? when and whither going? And then the affections. Do they suffer more from the death of worthy objects than of unworthy? I have wept with bereaved parents, who recounted with bitter tears the virtues of their lost children. But I have thought, how much more bitter would those tears be, if either you had done less for those children, or they had been vicious. Carry this also into the deep “hereafter,” and how are all tears wiped away, by the bliss that opens on the mind which you have trained or encouraged, and the bliss that acts and reacts now and forever in your own recompense. The chief desire for life, which our dying friend expressed at the last, was for the op-

portunity of proving his gratitude to those who had been so kind to him. Ah, my brother, has that gratitude died with the body? Was it not part of the mind, and does it not live and glow now with intenser power, and will not thy heavenly Father suffer thee to cherish it there, and send it down in surer and richer influences upon the hearts of parents and loved ones?

Oh, there is vitality in every right feeling and pure purpose. Living or dying, it will act for good, and more powerfully often, through the passage of death, live for itself and others. The very knowledge of the gratitude and warm affection of children and friends, a knowledge which comes to us in full only with their departure, confers happiness and enlarges our being. Are you not better, even in this life and on common principles, for the love and prayer of every true heart? And can you be the worse, because that heart is in heaven, and the prayer purified, and the love perfected?

I thank God, that no affection, or generous sympathy, or high aspiration, that we have ever experienced in ourselves, or ever caught from parent, child, or friend, is or can be taken from us. You may call it fancy or folly; the reality remains. You may say, we only feel it or think it; the thought and the feeling are all we want. You may raise questions and difficulties like frowning hills, you may shower your speculative doubts as the rain, you may affirm, and if you please may demonstrate, that we are not sure of a soul or a future; you have not touched one of those good influences, which have entered into our being. They are here, and they are ours while we live, be it a few days or countless years. All the good angels that have ever come to us in friends, brothers, thoughts, affections, prayers, purposes, life, death, surround us still, go with us ever, and unless you can utterly annihilate us, you cannot strike one of them dead, or throw them far from us. God can. But will he? If there be a God, he will not. That I know now. And I return to the first simple position. If God lives, death, his own appointment, is not an evil. If God lives, our brother lives. All the good that he did, or desired and purposed, lives. His ministry is not ended. His growth is not checked, but quickened. His powers are enlarged, his life has but passed from the temporal to the eternal. And we may well repeat

with him, and apply to ourselves, the lines which he repeated here so lately.

“Look thou, then, to thyself; and leave the rest
To God, thy conscience, and the grave.”

The grave speaks to us now; and there is a suddenness in its tone, which startles and impresses. So quickly has it opened and closed, that we have hardly waked to the absence of its victim. So lately did he stand here in full health, and raise in every mind the thought of frequent presence and fair promise, that it required a violent effort yesterday to blend that image with the features we saw there in their calm repose. He has left a pleasant memory. He has given proof of growing excellence. We were permitted to *know* him, before he left us. I always valued, but not till lately did I fully appreciate his character, nor did I know how truly I loved him. He had struggles which few understood. He had frailties and peculiarities, for which some feared. But I believe he was true to his conscience through it all, and I know he corrected faults which he had the frankness to own, and conquered obstacles by the power of principle. He shrunk from no friendly reproof. He was pained by no candor. He had indeed a sensitiveness which caused him suffering, and which would have been so often wounded in a rough world and a difficult profession, that it may seem to have furnished one of the kind reasons of his early removal. He was liable to an occasional depression and discouragement, which would have found much to feed upon in earthly trials. This was the theme of his last preaching. Two weeks to-day he preached in different churches in Boston, and I believe twice from the same text:—“Why art thou cast down, O my soul?” And he aimed then, not to encourage, but to dissuade from any indulgence of gloom. He offered bright views of God, and life, and particularly of death. In some of his language there is a singular appropriateness to his own case, preaching for the last time, and within one week of his fatal prostration. I take a passage which shows this, and at the same time expresses mature thought, and gives a better view of death than is common.

“I have thought it would be well to die, while the soul is communing with God; that it would be well if the last breath of the body should be a prayer; that it would be well for the spirit to

wing its heavenward flight amid the incense which it is offering, and yet I know not that I should fear to die even at the moment when the spiritual adversary has obtained a temporary triumph over the soul. I am persuaded that the Christian has nothing to fear whose *general* life is a spiritual life. The general habit of the soul is the test of its disposition, and is decisive of its salvation or condemnation. Temporary felicity, or temporary defeat and mortification, are mere accidents. The true soul is not better for the one, and may not be worse for the other. The soul shall be judged by its life, not by its accidental condition in its final hour."

Brethren, we have received a new lesson; new every time it comes in these forms, yet in all forms as old as the life of man. The event that has befallen us has surprised and impressed all. But the question remains,—what use shall we make of it? Shall we only pause in wonder, and then pass on, unconcerned, secure? You expected to hear many words from our brother. Will you not hear him now, that he speaks to you from a higher sanctuary, in clearer light, and with the power of reality? He does speak to us all. Particularly and solemnly does he call to his associates in age, intercourse, and study. It is not often that a more solemn warning comes to you. There is not one of you, who has more reason to expect life, than he had when he addressed you here one month ago, or indeed but a few days before his death. Yet you do expect life. You expect it just as confidently, as if he were still here. There may not be one of you, though you stood at his grave but yesterday, who thinks or fears that *he* also is soon to die. Why is this? Why do the nearest, the most sudden and sorrowful deaths add so little to the conviction of our own danger? It may be a part of God's design. But if it be, it is that we may use, and not abuse it. If you are thus saved from fear and useless foreboding, neglect not *duty*. Be calm, but be diligent. Trust, but also serve. Wait your time; and think of life rather than death, if you will; but be ready. Be ready for all things; resolved to use time, to fill life, to consecrate health, to be faithful to friendship and affection, true to your living selves, true to God, and Christ, and the prayers of the departed, and the hopes of the surviving. Live your *whole* life, and reflect that that life, which to-morrow may change, is the life of eternity.

E. B. H.

OBJECTIONS AGAINST MIRACLES.

THOSE who have discussed "the miracle question" seem, very often, to have hazarded many sweeping statements. Let me specify a few instances, where qualifications would be serviceable.

It is not true, to the length and breadth of the common assertion, that a belief in a miraculous agency through the intervention of superior spirits, good and evil, was common throughout the Heathen world. This opinion seems to have been disowned by the most intelligent Romans, and was treated very slightly, at best, by many Grecian writers. It may perhaps be put in the same catalogue with the popular superstitions connected with the class of men called *mathematici*, magicians who pretended to foretell the future by ciphers, diagrams, &c. Now these men were often banished from Rome as impostors, though, favored by the populace and by the more superstitious among the cultivated, they as often returned. Farmer, in his valuable work upon miracles, proves by numerous references, that before and after the promulgation of Christianity the opinion under consideration had been discarded by the most distinguished Greek and Roman writers. Pindar, Sophocles, Horace, Cicero, Seneca, Livy, Tacitus, Pliny, and Quintus Curtius are mentioned, as opposed to it. It is true, that in the middle of the third century, with the revival of Polytheism and the return of the ancient religious zeal, even the scholars among the Heathens believed or pretended to believe in miracles wrought through the interposition of good spirits, in other words, in the science of theurgy. They affirm too, that the devil may send his messengers clothed in power. Indeed it is not long since this notion ceased to prevail in the Christian Church. Cudworth in the 17th century, speaks of the logician Apollonius of Tyana, as an emissary of the adversary, sent to rival Jesus. However, before the middle of the third century Christianity by appealing to its miracles had gained a firm foothold. Still, as the multitude were not, like the philosophers, enlightened upon this matter, their belief in the power of evil spirits must often have destroyed entirely the effect of an appeal to the simple argument from miracles.

Again, we must not suppose that the rule of appeal to miracu-

lous evidence was defined in the minds of all with perfect accuracy, or even with tolerable exactness. Logicians are always a small class, and this was not the age of logic. The men of that day had not read the *Criterion* of Douglas, nor the famous trial sentence of Paley. They could reason,—unphilosophically enough, to be sure,—“When the Messiah cometh, will he do *more* miracles than this man doeth.” Insufficient evidence brought them within reach of better.

In the view of some, to take one more instance, a miracle, no matter before whom exhibited, must be all in all, sure to persuade. But the crowds that listened to the Apostles and to their successors believed that *evil* spirits could work miracles. Unless then they had been able to draw a distinction, and a broad distinction too, between the doctrine of the Saviour and that of many pretended teachers, they could not have been won to Christianity. The supreme virtue of the *faith* satisfied them that the Saviour was not an impostor; and still further, converted an otherwise indifferent circumstance into a sufficient proof of a point which could in no other way have been satisfactorily established, viz. that he, who certainly was not a deceiver, had not himself been deceived. And here the strength of Christianity lay, in that which might have seemed to those of little faith its weakness, viz. its purity and sublimity, its intolerant and uncompromising energy, its hatred of all idols, its declaration of utter unmitigated hostility against all the works of the spirit of evil, its supreme devotion to truth and spiritual beauty. When the Gospel trumpet gave forth its certain sound, even the forces that had been allied to impostors flocked to the Gospel standard. These words of the Master, men said, must be truth, and God, to assure us of it, has empowered him to display signs and wonders. And how nobly is the Divine origin of our religion attested by that sublime faith—that assurance, which, though embarrassed by the superstitions of the age, will not hear talk of doubt—with which the early converts to Christianity ascribe the miracles of the Saviour to the God of truth, and the miracles of Paganism to the father of lies. They believed in the interference of demons in the affairs of men, yet had they a sure criterion by which to distinguish the true from the false, and to gain strength from the former. They hesitated not to believe, if need were, in

a whole universe of demons, but they would not allow that one of them, even the bravest, ever raised a finger in the cause of Christ. It was the hard-hearted and faithless Pharisees who objected,—Thou castest out demons by Beelzebub their prince. Well did the Master caution them concerning “blasphemy against the Holy Ghost.” Doctrine and miracles combined must convince all, everywhere, unless the mind be diseased morally or intellectually. Miracles alone were not at that time sufficient, nor, even when within the cognisance of the eye, so important evidence as at present; yet without miracles the doctrine would not then have gained a hearing from the thoughtless, (and, whether then or now, the sinful;) and then, as now, the sinful would not have been aroused, and the prophet had lacked his fit external accompaniment—the train of wonders and mighty signs.

Let me leave this matter by asking those who reject miracles utterly, and would have it that the Saviour did not appeal to them, to consider this passage: “An evil and adulterous generation seek after a sign, but no sign shall be given to them, *except* the sign of the prophet Jonas.” They were addressed then by one stupendous miracle,—one which, even beyond the others, no foolish cavilling could set aside.

R. E.

OUR SAVIOUR'S EXCLAMATION ON THE CROSS.

A SERMON, BY REV. HENRY A. MILES.

MATTHEW XXVII. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

I PROPOSE, in this sermon, to attempt to ascertain the meaning of this exclamation, which our Saviour made upon the cross. Some may think that all inquiry upon this subject is unnecessary. They may say that these words are just as simple as any words can be, that their meaning is obvious, and so plain as to require no explanation whatever. They may ask us to reflect for one moment

upon the situation in which Jesus was now placed,—his ministry brought to a sudden end by a most cruel and ignominious death, his disciples having forsaken him, all but the beloved John, his religion, so far as then could be seen, without any permanent foothold in the world, and his labors and teachings and privations appearing to all human eyes to have been in vain; and as he hung there upon the cross, helpless, enduring that cup of agony which he had prayed might pass away from him, surrounded by those who having scourged him and nailed his hands and his feet and pierced his side were now adding insult to cruelty, and enclosed on all sides by that thick darkness which hung over the scene like the frown of the Almighty, is it any wonder, they may ask, that Jesus for one moment mistrusted the favor and presence of God? Tempted in all points as we are, was it not natural, they may inquire, that in the fiery trial through which he passed he should be visited with one doubting thought? They may point us to the scene of his temptation when he entered upon his public ministry. We believe that tempting thoughts then crossed his mind; is it any more strange, they may ask, that one should now arise in the agony and desertion of crucifixion? That it should, does not in the least detract, they may tell us, from the perfection of the Saviour's character. On the other hand it adds to it, since it shows that he had power so quickly to repress the thought, and to recover the calm confiding tenor of his mind. While, as they may further insist, when we look at Jesus on the cross, and see him in the hour of his bitter agony expressing a fear of God's having withdrawn his favor from him, a fear so strictly human, which in the moment of our severe trials we are so apt to cherish, we cannot but more deeply feel that the Sufferer on Calvary did really possess our nature. We see the force of those words of Scripture,—he “was touched with a feeling of our infirmities.” He knows then how to pity us, and how to make allowances for us. Thus he is made more truly the object of our sympathy, and the pattern for us to imitate.

Here then, it may be said, is the true interpretation of this passage. Its meaning is plain and obvious, such as every one perceives upon first reading of the text. The words, “My God, my God, why hast thou forsaken me,” are not to be understood

as the cry of despair; nor as the expression of a belief, that he was no longer under the care and overruling Providence of his Father in heaven; nor, yet again, as a prayer, as if he had said, 'Let it not appear that thou hast forsaken me,'—an interpretation which some have gratuitously put upon them, although they have not the least form or appearance of a petition. They were the mere utterance of a momentary fear, extorted by the extremity of pain, and such as the most perfect beings we know on earth are liable for an instant to feel. That Jesus should have felt it does not lower as they think our idea of his character, nor make him any the less dear to our hearts, or the perfect example for our guidance.

I suppose that I have now given you that explanation of my text which the majority of intelligent Christians believe to be the right one. Perhaps it is the right one. If any of you are satisfied with it, and think that you find in it interest, comfort, and spiritual encouragement, I would do nothing to weaken its force. For *you* it is the right one, and with your feelings I should myself read the passage and understand it as you do.

But there may be those to whom our Saviour's exclamation on the cross may appear in a very different light. They may feel that the common explanation of it ascribes to him a sentiment not in harmony with the whole tenor of his character and teachings. As they read the words of the text in their Bibles, it may be with some surprise, that such should have fallen at any time from Jesus' lips. Persons of this description may find more interest and truth in another interpretation of this passage which has been given by some commentators, and which I shall now proceed to lay before you.

In order to understand it, there are one or two considerations that must be premised. We must recollect how different ancient times were from modern in the comparative number of books in general circulation. Before the art of printing was invented the making of a book was of course an undertaking of immense labor, and hence the number of different works composed would bear but a small proportion to the number with which *we* are supplied. But for this very reason a book once written would be an object of great curiosity. It would be much more thoroughly read than a book is now. Copies of it could be more easily made than a new work could be composed. Hence there would be a familiarity among

readers with its doctrines and views, and even its modes of expression, which it is impossible should be realized among us. So far did this extend, that we are told that with several classical works the mention of a single line, or in some cases of a single important initial word, was the same as to quote a long passage.

Now with the Jews the only literature which the people possessed was the books of the Old Testament, and with these they were most intimately familiar. The slightest allusion by reference to a prominent word or line brought the whole passage in which they occurred to their minds. Of this we have examples in the preaching of Jesus and his disciples, who often alluded to prophecies by quoting a single line or two, when it is evident that they referred to whole passages with which these stood in connexion. But of all parts of the Old Testament it was the *Psalms* with which the Jews were most familiar. Many of them were written with the view to an easy retention of them in the memory, and the Hebrew youths were continually exercised in learning to repeat them by heart.

Bearing these facts then in mind, let us apply them to the purpose for which they have been adduced. The words, "My God, my God, why hast thou forsaken me," are the first words of the twenty-second Psalm. It is a psalm which describes the situation of one who appears for the present in distress, deserted by God, by his friends, insulted and overwhelmed by his enemies, who has nevertheless the utmost confidence in God, and the strongest assurance of his own future prosperity and peace. Let us look at a few verses of it, and see how vividly they describe the situation in which Jesus was now placed. "My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my cry? All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him. They gaped upon me with their mouths, as a ravening and a roaring lion. They pierced my hands and my feet; they part my garments among them, and cast lots upon my vesture. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee, and thou didst deliver them. Be not far from me, for trouble is near and there is none to help. He

hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried he heard him. My praise shall be of thee in the great congregation, I will pay my vows before them that fear him. All the ends of the world shall remember and turn unto the Lord. They shall come and declare his righteousness unto a people that shall be born, that he hath done this."

I have not quoted these verses precisely in the order in which they stand in the psalm, and beside these there are one or two other verses that are not as applicable to the situation of Jesus as these I have repeated. But who can fail to see that, taken as a whole, it most graphically describes that situation, as if written on purpose for it, and represents him as suffering, insulted, nailed and pierced, yet all the while patiently and serenely confiding in God. There is no other passage in the Old Testament that describes that situation like this, and when we take into account the habit of the Jews of referring to whole passages by quoting only a single line, is it at all difficult to believe that when Jesus, faint and weak and capable of uttering but a word or two, said, "My God, my God, why hast thou forsaken me," it was the same as if he had said, 'Now is the psalm beginning with these words applicable to myself?'

I have now presented you, my friends, with two different interpretations of the words of my text. I have already intimated to you which of them I prefer. Allow me to offer one or two reasons for thinking that Jesus applied the words of the Psalm to himself, and then to conclude with a single reflection which the subject may suggest.

I think I see one reason for believing that our Saviour referred to the twenty-second Psalm, in considering the effect of the exclamation upon those who crucified him. Along with the Roman soldiers there went up to the Mount of Calvary Jewish chief priests, and scribes, and elders of the people. They mocked him, saying, "If thou be the Son of God, come down from the cross, and we will believe in thee; he trusted in God, let him deliver him now." If then our Saviour, speaking as he did in the common language of the Jews, uttered a fear that God had deserted him, is it not probable that his enemies would have noticed a confession like this?

With what eagerness would they have caught at what, if the common interpretation of this text be correct, might well have seemed to them an acknowledgment from his own lips that their victim was a self-deluded man, forsaken of God,—an acknowledgment which must have provoked anew their bitter insults, as it would have seemed to justify the whole course they had pursued. But instead of this, we find there were some who pretended not to know what he said, putting a word into his mouth, which in the original is different and in sound unlike that which the Saviour uttered, thus making mockery of his words, and turning them to mean something else. How irreconcilable this conduct with the supposition that Jesus manifested any fear, or expressed any doubt. But if, as we have supposed, he applied to his own case the words of that Psalm, no wonder they tried to destroy by a silly jest the effect of language which described in such withering terms their wickedness and guilt. Now nothing can be added to the force of this consideration. It seems to be of itself almost decisive; for the conduct of those Jewish persecutors appears wholly inconsistent with one method of interpretation, and wholly consistent with the other.

But let us look to another consideration. The supposition that our Saviour applied the words of the Psalm to himself, harmonizes much better with all that he said while on the cross. With the utmost self-composure, and in the spirit of an undying affection, he commended his mother to John, and the beloved disciple to his mother. He assured the penitent thief, that that very day he should be with him beyond the grave. He prayed for his murderers,—“Father, forgive them, for they know not what they do.” He resigned his soul to God,—“Father, into thy hands I commend my spirit.” He announced the fulfilment of his course,—“It is finished,” and bowed his head and gave up the ghost. Throughout all this we see one character; it is that of the most entire self-possession, the most calm resignation, the most perfect confidence in God. To introduce into this scene any expression of fear, of mistrust, who does not feel that it would jar with all the rest, and be entirely out of harmony with every other word that fell from his lips? But on the other hand, that, in the self-composure which he maintained, his mind should go back, and apply to himself those

striking words of David, which represented him as to appearance deserted by God as he was overpowered by man, yet amidst all with calm patience and hope trusting in the Lord—we feel, we cannot help feeling, that this is in keeping with the whole scene. The oneness of his character is preserved. We feel like exclaiming with the Centurion, "Truly this was the Son of God."

Once more, the interpretation of the text which I have preferred frees our Lord's character from the appearance of any weakness. To have one doubting thought of the supporting presence of God would not indeed have been a *sin*. He "knew no sin."

"Evil to the mind
Of God or man may come so unapproved,
As leave no stain behind."

But to have uttered that doubt in the words of the text, understanding them in the sense in which they are generally received, to have felt though but for one instant of pain that the all-supporting arms of his Almighty Father had been withdrawn from him, would seem to me to have the appearance of a *weakness* which I cannot ascribe to the Son of God. What! he who taught us that the hairs of our head are all numbered, that not a sparrow falleth to the ground without our heavenly Father's notice, and who said of himself that he dwelt in the bosom of the Father, did he, though in the moment of his sharpest trial, feel that God had forsaken him? No—it could not have been. How many, by that faith which Jesus taught, and lived, have been raised above all the pains and sufferings which man can feel. They may have been cast down, but not in despair; they may have been persecuted, but not forsaken. Martyrs have gone to the stake, and while the flames have curled around their scorching limbs, they have thought only of His presence who has said, "I will never leave thee nor forsake thee." It was not less than this with *him* in whose cause they yielded up their breath, and through whom they received their strength. I know we cannot tell how much Jesus suffered, what agonies filled his heart when he died for the sins of the world, and darkness, as of earth's day of doom, settled on all around. But those trials would sooner have torn his heart from his breast than taken from him his confidence in God, or given him one momentary fear or mistrust.

I have now presented two different interpretations of the text,

and offered some reasons for choosing one of these rather than the other. But you will judge for yourselves. Meanwhile, there is one reflection in which we shall all I think agree,—that the example we have now been considering should be our guide in bearing the trials which we are called to meet. Though nothing whatever compared with his sufferings, yet who of us does not meet with some affliction,—pain, sickness, disappointment, or the pangs of bereaved love. Let us look to him, “the Author and Finisher of our faith.” Here is a willingness to suffer, if such should be God’s will, and to suffer with a trusting and cheerful heart, which should rebuke our impatience and fretfulness under the chastising hand. Do you think that one mistrusting fear shot across the peaceful heart of the Saviour? Learn like him, then, to hush at once every murmur and to quiet every doubt. Not for one moment keep them present in your heart. But if you take the other view of the text, which I have now presented, the lesson is the same, but it is, I think, a still higher and sublimer virtue for us to imitate,—a love which shall never know a fear—a confidence which no suffering, not the ruin of the world, can shake.

LETTER TO A SUNDAY SCHOOL TEACHER.

MY DEAR FRIEND:—If I rightly understand your request, you wish my opinion on the subject of Sunday Schools in general, and some advice on your own particular duties as teacher in a Sunday school. On the first matter I can only touch briefly at present. I am too much interested in the latter to neglect this opportunity of entering somewhat fully into it. I am glad to hear of your doubts and fears as to your fitness and success. It is not an easy task in which you have recently engaged. If you thought it so, if you were full of sanguine expectations of the good you were about to do, I should be almost sure of your failure, either consciously or unconsciously. You would either be speedily discouraged by not meeting results equal to your expectations, or you would labour on with a self-satisfaction which would preclude improvement, in an

unblessed ignorance of many evils that should perplex and rouse you. Either way your career would soon be ended, or ought to be. But I believe that you have not engaged in this work hastily, from mere impulse, under one of those occasional convictions of duty which make young people try to be useful by fits and starts. And being modest as well as deliberate, and habitually anxious to do good, you have these proper misgivings; you expect difficulties, and of course I trust will be prepared to overcome, or at least to struggle against them.

The Sunday School system has been so long in operation, that its advantages need no comment. But we all perceive that here, as everywhere, good comes not unmingled with evil. And with regard to the subject on which you consult me first—the Sunday School generally, I would say that a really ill-conducted Sunday school would seem to me a worse evil in a parish than none at all. But it is my belief that few, if any, are so ill-conducted as to make dissolution advisable, though I have heard dissatisfied parents and teachers say so. The evil generally lies in some quarter that can be reached, and all should exert themselves to find its true seat, and remedy it.

The coldness and neglect of the pastor will injure a Sunday school. The superintendent may want energy and tact. Both of these are delicate matters; but those who have the good of the school at heart should be deterred by no respect for individuals, from using all proper means for its resuscitation. The pastor should be appealed to privately, but most earnestly. It is true, the school will thrive without much direct aid from him, if all others connected with it do their duty faithfully and judiciously. But if it be suffering from any cause, he should come to the rescue; and to him let the most pressing application be made. If he be truly a pastor, he will not fail to extend his help to the lambs of his flock on an emergency. The very novelty of seeing him, in the midst of his engrossing labors, yield a portion of his time, strength, intellectual powers, and affections to this work, will give it a new impulse: and he need not become a teacher to effect this. If the superintendent be unpopular, his usefulness must be seriously impaired, and he ought in common kindness to be apprized of the fact. The office has no temptations. No man will undertake it,

except from a sincere desire to be useful ; and a hint from those whose judgment he can trust will induce any man to resign it cheerfully for a private class, hoping that another individual may be found, possessing whatever qualification he may want. It is no disgrace not to be that rarely gifted being, exactly fitted to be the superintendent of a large Sunday school.

On the other hand, the teachers may be in fault, and both pastor and superintendent may be unjustly blamed. It behooves them therefore to examine all complaints as fairly as possible, before yielding to them. A querulous, fault-finding disposition sometimes creeps in among a set of teachers, and it is a canker at the core. If suffered to govern in the school, the superintendency will pass from hand to hand ; there will be perpetual changes in the arrangements ; the pastor will be kept in constant and cruel perplexities ; criticism, inattention to regular duty, and an unchristian spirit will rapidly bring on disorganization.—I trust therefore, that in the school which you now enter there is general interest and perfect harmony. And I must add, I trust there is strict discipline. This is as necessary in the Sunday school as in common schools. Children carry the same nature everywhere, the same impatience, restlessness, and playfulness. It is vain to expect that these can be counteracted by the solemn nature of their duties at the Sunday school. Some are too young, some too thoughtless, some perhaps as yet too vicious, to be impressed as they should be. Among boys too, particularly, there will be liberties taken with all order, unless the discipline be so strict that a slight deviation becomes apparent. There will be breaches of decorum in entering and leaving school, unless forms are adopted by which they can be almost surely prevented. I think myself that each class should go out separately, and be accompanied by its teacher. The hustling which takes place as boys hurry from Sunday school, their loitering to play between the school and the house of God, are painful to spectators, and injurious to children.

But instead of discussing the Sunday School generally, I would rather address my remarks to you personally.

I will not speak of the sacredness of your task, of its religious character and responsibilities. If you do not feel these deeply, you have no right to assume the teacher's seat. But I have won-

dered, when I have seen those whom I knew to be thus impressed at times, behaving with an unseemly levity within the walls of the school, in the very presence of their pupils. Remembering your cheerful temperament, I would urge you not to let constitutional vivacity obtrude itself so unbecomingly into a consecrated place. I would advise you on entering the school to pass directly to your seat, and there wait quietly for your scholars, if they have not arrived. Never let them wait for you. Do not engage in conversation with other teachers except on necessary business, and that as briefly as possible. I have seen a Sunday school, before the exercises commenced, resemble a lounging-place, a public exchange, a conversazione. Example in this matter is no light thing to your pupils. And so with regard to the various regulations and exercises of the school ; it is for you to set your scholars an example of cheerful conformity and deference. In order to interest children, it is right to avoid all austere gravity, which may give them gloomy associations with the school, may repress the flow of their confidence towards you, and act as a barrier between you and them. You want to draw them near to you, that you may draw them near to Jesus. But I have seen young teachers, having this object in view, go to the dangerous opposite of this austere gravity, and indulge in gay chat, nay, in actual laughing with their pupils ; thus—to say nothing of higher considerations—forgetting themselves what children are always ready to forget, dignity. Be familiar, but never undignified. It is one reason against accepting very young persons as teachers, that they find peculiar difficulty in observing this delicate line as to deportment. Laughter in teacher or pupil can seldom, if ever, be excusable. Sometimes an anecdote may be brought in, which may claim a smile ; but as all anecdotes here used should be in illustration of some serious truth, the merriment cannot be suffered to proceed far ; the teacher's duty requires her, as soon as possible, to fix the attention of the pupil strongly on the lesson taught by the anecdote.

So, too, it is an object to induce the children to make their own observations. You wish to learn their characters, to what impressions they are most susceptible, what opinions they have already formed on various matters of religion and duty. For this purpose you must not only let them, but encourage them to talk to you.

But here comes the difficulty which has proved a stumbling-block to the inexperienced ;—how to keep childish loquacity within due bounds, how to prevent your scholars from wasting the precious moments in which you are together, while you strive to attain the above-mentioned useful freedom of intercourse. Individuals in each class will be disposed to run into irrelevant anecdotes and discussions. You must hold yourself on the watch for this danger. To meet it wisely requires a tact which perhaps experience alone can give. I would not have you hold them by too short a tether to a stated subject ; great freedom in this matter is advisable. Your pupils with their lively fancies may lead you into desultory conversation, more useful than any premeditated teaching or discussion : but see that the conversation *be* useful. Remember that it is for you so to control it ; if imperceptibly, so much the better. But I charge you to take care, lest your class get into that bad habit of prattling idly to their teacher about anything and everything. It will injure their mental discipline as well as your religious influence, and make them troublesome and unprofitable scholars. As to their talking with each other, I hold it to be seldom allowable, if at all.

And do not let them in these conversations,—for you perceive I have great faith in your instructing by conversations,—do not let them throw out crude notions on important subjects, as bright intelligent children are apt to do, without sifting their remarks carefully. Lead them to examine their own sentiments, and find how much is mere *parrotism*, how much genuine opinions and feelings. Encourage no eccentricity and undue boldness of thought, under the impression that it is originality, independence, or genius. Watch against the love of display, which, I am forced to confess, I have seldom seen more apparent anywhere than in a Sunday school ; and, where you find it, never encourage that child to talk and show off. Quietly and imperceptibly, if possible, but never openly and harshly, repress a fault so unpleasant in the future man or woman, so pernicious to true piety.

There is another point which has lately assumed so much importance that I cannot pass over it silently. You may have a taste for speculation, or a thirst for progress, for new light, which has led you into the adoption of what are called new views in regard to the

Sabbath, the ordinances, and other important topics. That you have a right to indulge a taste for speculation, is undeniable ; and this is not the place to discuss whether that right has limits. That you have a thirst for spiritual progress is a hopeful and glorious indication, and this you will undoubtedly strive to awaken in your pupils. It is one of the greatest objects of your toil. But with regard to the fruits of your speculations, the new views you may acquire, it appears to me you have some things to consider, before you suffer them to form a part of your instructions. First, there is your pastor, and there are probably other friends, whom you must acknowledge to have minds as anxious for truth and as capable of perceiving it as your own, perhaps more capable of reasoning correctly. With these you have ample opportunities of discussion, and topics of such interest may find their proper place of introduction in private conversation with such individuals ; with those whom you consider your equals, if not your superiors, in ripeness and gift, both intellectually and spiritually. If you cannot convince fair, intelligent, discriminating minds, every way as well qualified as yourself for the argument, then, in all Christian humility, distrust yourself. You may not be able to feel or believe otherwise than as you do, and of course cannot then be blamed for feeling and believing so. But beware of over-rating your own mental powers ; remember that, however good, they may not be well-balanced ; believe that you may be wrong. And be not hasty to teach as established truth, to young minds, that which you cannot prove to intellects willing and competent to receive it, if it be true. It may be taking an ungenerous advantage of your position with regard to these young spirits. If in after years, when your own mind is clearer and riper, you should find you have held and instilled errors, you may have cause to repent your self-confidence and precipitancy.

This will require self-denial, for new views take strong hold on those who have imbibed them, often assume a disproportioned importance, and seem to the recipients to be doing *them* much good, and of course likely to benefit all whom they reach. It will be hard to refrain from teaching what you think is actually making you yourself better ; such teaching may assume to you the aspect of a duty. But remember how boundless is the field of old estab-

lished truth. Could you spend far, far more time than you now do with your pupils, it would not half suffice for that which you ought to do for them in awakening the love of God, Jesus, and active virtue, in ways that have long been practised by the wise and good with success. It would not suffice you for teaching and making them feel old principles, and such pure, uplifting religion as none dispute. Why seek to do more, till you have done this? This can excite no painful misgivings in yourself or others, can alarm no sensitive Christian parent or friend. It ought to satisfy your most conscientious aspirations, as doing unmingled good. It will last you, and keep you busy and ever-blessing, until the things now doubted are made plain to all wise and candid minds, or till you lose the dubious and perplexing in the blazing light of a brighter world.

Accept these hints for the present. When I can command time, I may still farther respond to your request.

L. J. H.

EDWARDS AND CHANNING,

THE MASTER MINDS OF NEW ENGLAND THEOLOGY.

THE history of New England is identified with religion. Seeking a free home for their faith, our fathers upwards of two centuries since came to these shores. During the first century no such marked divisions as now exist between different churches were known, although the causes of all subsequent controversies existed in the germ. Then, as in all ages, there was a liberal party and a rigid party, although they were distinguished from each other more by their general spirit than by any exactly defined doctrines. It was not until the first century had passed, that the impending separation became obvious. The visit of Whitefield to New England and the labors of Edwards brought the doctrines of Calvinism so strongly to view, that great numbers in the Orthodox ranks rejected them, and the many not connected with the churches turned from them with repugnance. Still there was no open separation. Rigid Calvinists and liberal Arminians interchanged with each other, not-

withstanding the widening chasm of opinion. The liberal movement meanwhile went on with power, although it was not until long after, that the name Unitarian was adopted by the Liberal churches. Only within thirty years has the separation been complete, and have the Orthodox excluded Unitarians from their fellowship.

It would occupy a large space to speak minutely of the actors in the movement that has resulted in this separation. We shall gain a better idea of the character and contrasts of New England theology by confining our attention to two saintly spirits and gifted minds, who stand as the best representatives of the two great schools of divinity. I mean Edwards and Channing. Looking back upon the religious history of New England, these two names tower above all others and draw the mind away from observing lesser heights. Edwards and Channing! Our Orthodox brethren will unanimously accord to the former the place that we assign him. The voice of our whole denomination will bestow upon the latter the same high position; and the whole age, countenancing our partiality, will grant him the highest name as an eloquent writer and a Christian moralist. In our estimate of Channing we would not undervalue the other noble minds who have cooperated with him. Freeman had as pure a purpose and as uncompromising fidelity to conviction. Buckminster had even more of pastoral persuasiveness and of classical and biblical learning. Holley had a more brilliant elocution and dazzling style. But Channing stands unequalled in depth of insight, height of spirituality, and breadth of sympathy. With singular simplicity he unfolds the great elements of Christian truth and duty, and addresses them to the soul in language so clear and unaffected, that we forget its matchless eloquence in its unstained transparency. Clear thought, and fervent feeling, earnest faith and tender charity combined with rare qualities of style to place him at the head of the Liberal divines of the age.

We need not dwell minutely upon the points of contrast in the religious opinions of the great men now before us. A brief glance at their views of the main doctrines of Christianity—their views of God, of man, and of Jesus Christ must suffice.

In their modes of contemplating the Deity, Edwards and Channing differed widely. The former looked upon him chiefly as a

Sovereign, the latter chiefly as a Father. The former dwelt most upon the inexorable decrees of the Almighty, which must be executed without regard to human will, and which had elected a portion of the human race to eternal blessedness, and of course doomed others to endless woe. The latter dwelt so fondly upon the mercy of the heavenly Father, as always to see parental love over-ruling the destiny of men and calling all to receive the proffered pardon. Both acknowledged justice and mercy as the great attributes of God. Both believed in a fearful retribution for sin, both in this world and the world to come. But the one deemed that justice required the eternal death of every soul, not supernaturally regenerated; the other believed that Divine mercy remembered the welfare of every creature, and that even in its heaviest retributions the hand of the Almighty is guided by parental mercy.

They also differed in their views of the nature and mission of Christ, while both loved him as their Saviour with an affection that was almost a passion. The one looked upon Jesus as literally God, the other regarded him as a heavenly being—not God—but Divine, because the Father was always with him. The one looked for salvation to the death of Christ as satisfying the justice of God and reconciling God with man; the other found salvation in Jesus as exhibiting the Divine truth and love, and as drawing men to the Father by the holy spirit which he has sent forth. The one most glorified the official rank, the other the spiritual character of Jesus; whilst both trusted in him as the only Saviour.

They differed perhaps still more widely in their estimate of human nature; not so much indeed in respect to what man ought to become, as in respect to his native capacities and eternal destiny. The one looked upon man as by nature totally depraved, and unless supernaturally regenerated as much an object of abhorrence to God as a deadly serpent is abhorrent to us. The other regarded man as born with dispositions and faculties capable of making him, according as they were used, either a spirit of light or a creature of darkness. The one regarded all who had not become regenerate and holy in this life as doomed to eternal woe. The other, while he insisted upon retribution for sin in the future state, could never maintain that the future retribution must necessarily be an endless and hopeless misery. Whether the pains and penalties

of wrong doing "will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question," he maintains, "on which Scripture throws no clear light. On this and on other points, revelation aims not to give precise information, but to fix in us a deep impression, that great suffering awaits a disobedient, wasted, immoral, sinful life."

Their different views of the Church gave a practical exhibition of their theological opinions. Edwards was more prominent during his life for his views upon the proper qualifications for church-membership than for his general system of divinity. He regarded the Communion as establishing a rigid test of Christian character, which was to be applied by the communicants to the examination of all candidates, and by which they were to be pronounced as on the way to heaven or to hell. Channing regarded the Communion as a commemorative rite addressed to the hearts of all who have love for Jesus, and who wish to be cheered by sympathy and strengthened in faith. He could not allow to men the power of sitting in judgment over their brethren, or of deciding upon their acceptance with God, or their right to the privileges of his sanctuary.

The contrasts in the characters of the two men resembled those in their doctrines. As a minister, Edwards carried with him the air of an ambassador of the dread Sovereign of the universe, and exhibited an austerity that inspired awe and made him an object of dread, especially to the young. When he entered his sitting-room, his own children rose up in token of reverence. Channing seemed ever as the minister of the heavenly Father, and he spoke in a tone of brotherly sympathy that had a charm for all hearts, and made the young forget his greatness in his tenderness. Both had capacity for investigating the highest themes of divinity. But the one had more of the logical acumen of a Paul, the other more of the spiritual insight of a John; the one excelled in close deduction, the other in breadth of moral vision.

Yet much as they differed, in much they agreed. Both carried their moral treasure in a fragile vessel, a feeble frame. Both uttered their discourses in the simplest manner, without show of oratory. Both were beautifully spiritual in their lives, and seemed to breath an atmosphere of holiness. Both loved God's word and

works. Both loved nature, and to them creation was full of sweet visions of heavenly beauty and Divine love. Yet each was peculiar in his contemplations of nature and showed his ruling characteristics. The young Calvinist, bred on the banks of the Connecticut, owned the majesty of God in his works, and the insignificance of man. "There seemed to be," he says, "as it were a calm, sweet cast, or appearance of Divine glory in every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I felt God, (if I may so speak,) at the first appearance of a thunder storm; and used to take the opportunity at such times, to fix myself in order to view the clouds, and see the lightnings play and hear the majestic and awful voice of God's thunders, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it seemed natural for me always to sing or chant forth my meditations, or to speak my thoughts in soliloquies with a singing voice." On the shore of the Atlantic the young apostle of soul-freedom learned too to see God in nature. "There," he says, "I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confessions. There in reverential sympathy with the mighty power around me, I became conscious of power within. There struggling thoughts and emotions broke forth, as if moved to utterance by nature's eloquence of winds and waves." Both were at once bold in stating their convictions, and humble in claiming honor for themselves. Both consecrated great powers to the Cross, and both confirmed their native strength by rigorous mental discipline. The last time I heard Channing speak in public, he paid a noble tribute to his great associate in fame, that was as honorable to the spirit of the giver as to the memory of the object. In the Charge to a young minister at Northampton he said, "I need not in this town urge upon you the importance of study. Can a minister breathe the atmosphere in which Edwards lived, and content himself with taking passively what others teach? I exhort you to visit the spot where Edwards brought forth his profound works; and let the spiritual presence of that intensest thinker

of the new world and of the age in which he lived, stir you up to energy of thought. His name has shed a consecration over this place. In many things indeed you differ from him; but you will not therefore reverence the less his single-hearted and unwearied devotion of his great powers to the investigation of truth; and in the wide and continued influence of his writings you will learn that secret study, silent thought, is after all the mightiest agent in human affairs." What generous homage from one great thinker to another. Both now dwell in a realm where such Catholic charity stands in no rude contrast with bigotry and exclusiveness, but where all true souls belong to one communion.

To that realm they have gone, but their works and their memory are still with us. Blessed be the memory of them both. We will not disguise our partiality for one, but still let us repeat,—blessed be the memory of them both, and long may their good influences continue. We cannot spare the works of either. They have done more than all others to form the theology of New England and to give it the depth and freedom that have drawn the admiration of the free and the suspicion of the bigoted in other parts of our land. The metaphysical depth of Edwards has given an intellectual cast to New England Orthodoxy, that contrasts very favorably with the fanatical ravings of Southern and Western zealots; whilst the lofty spirituality that lies hid under his stern dogmas, like the warm juices within the gnarled oak, has joined with recent influences in moderating Orthodox dogmatism and giving a liberal turn especially to the younger Orthodox clergy. His treatises should be read by every liberal inquirer. They will teach the bigot to be ashamed of affirmation without argument, and will show the free-thinker the folly of speaking even of Calvinism with contempt and of mistaking flippant anti-orthodoxy for rational faith. They will convince the philosophical student of New England history, that a great mind was raised up by Providence to check the threatening laxity of faith and keep spiritualism alive until a more rational age could retain its power and purity without its austerity and dogmatism. And Channing! we will not try to delineate his influence upon our theology. It has extended far beyond the borders of our own denomination, and wrought wonders in the camps of bigotry and of unbelief. If Edwards has, more than any other

man, given New England preaching its metaphysical character, Channing more than any other has widened its sphere, connected religion with daily life, and relieved the dryness of deductive argument by freshness of sentiment, beauty of imagination and variety of illustration. His influence combines with the tendencies of the age to give the freer tone that marks the more generous minds among the younger Orthodox theologians. It may be seen in the writings of the freest of them all.

"We bow down," says Professor Park, in speaking of Edwards, "before this father of our New England theology with the profoundest veneration. We read his precious volumes with awe and in tears. We are so superstitious that we almost fear to be called profane for lisping a word against the perfect balancing of his character. And yet we cannot help wishing that he had been somewhat more of a brother and less of a champion; that he had left his book on the Will just as large as it is, but had made his book on the Affections and sentiments more comprehensive and full; that he had been a little more like one on whose bosom we might lean our heads at a supper, and a little less like one standing in the gloom of solitude and awing down every weakness of our poor nature. We do want a theology that will not frown with too great austerity on every playful sentiment, nor disdain all communion with those things which hard-nerved men call "innocent follies," but which were designed by him who remembereth our frame to make the intellect more pliant and versatile, the manners more polished and the whole man more human."

The defects thus pointed out by this Orthodox professor show no trace of themselves in Channing and his school. Alike in grace of style and in the graces of humanity his works far surpass those of the great Puritan, and have done much to modify the prevalent faith. His works should have a place in the library of every clergyman. They have a cherished place now in many a home where theology is seldom welcomed for its own sake, and where it must come in robes of literary beauty and character of philosophical depth before it can have a hearty reception. Not confined to the circle of religionists, they have spoken to the age and spoken just the lessons that the age needed—the great lessons of piety and charity—of a spiritual faith and a religious humanity.

Channing and Edwards! Their memories call us to him, at whose altar these wise and good men did homage. So widely differing in circumstance and opinion, they were both signal examples

of the Christian spirit. Their deaths were beautiful. Each breathed his last away from his cherished home, and sank to rest in the peace of Jesus. After an unkind dismissal from the field of his earnest labors, and after eight years of sojourn as a missionary among the Indians, Edwards took the Presidency of the College at Princeton, but died just after he had entered upon the office. His gentle faith and charity showed no trace of the wrongs he had suffered. The other saintly spirit, without being subject to such an ordeal of poverty and persecution, withstood the severer trial of affluence and flattery; and serenely he closed his eyes to the light of day, as it shone upon the noble mountains of that New England upon whose ocean shores he first had hailed its beams.

May the influence of these sainted spirits remain with us. The Paul and the John of American theology, we need the power of their lives and the discipline of their thoughts. Combined, they will save us from the dangers that threaten us from extreme tendencies—alike from bigotry and laxity, from tyranny and license, and lead us to the pure religion and pure humanity of the Gospel. The last labors of both were characteristic of their lives and important to the ages. Edwards gave us as a parting gift his masterly treatise on Original Sin, and thus spoke to us in death of that evil, which, whether original or not, we find in every heart, and requiring constant watching. Channing's last labor was a love-labor for the oppressed, at once a jubilee and a warning. May God give prophetic force to the words which our departing father uttered as he closed that last public Address. Though often quoted, they cannot be too often repeated. "O come, thou Kingdom of heaven, for which we daily pray! Come, friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to Heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son through the whole earth!"

Swan song of a son of light! Sweet cadence of a life whose ministry was a hymn of praise and charity!

S. O.

A WORD FITLY SPOKEN.

VARIOUS circumstances have conspired lately to make me think of—"a word spoken in season, how good is it." Most men have hardly thought of the power which right sentiments rightly uttered must exert. Few have yet trembled to think, that they are folding away in the napkin of neglect talents which might make the world around rich and glad and holy. A word seems to us mere breath; like a tear, forgotten as soon as shed; like the glad sunshine of an autumnal sky, enjoyed awhile, then remembered no more amid the gloom of winter's frown; like the sweet music of a midnight serenade, charming a moment the still air and resting as a heavenly harping on the awed ear, then lost amidst the thick-coming fancies of the deep sleep which falleth on man.

We cannot see how a brother may be touched by the arrow of some careless word between the joints of the harness; how a train of thought may spring up at an aimless speech, which the mind that recognizes it cannot but pursue; how a fellow immortal's destiny may be changed perhaps by an idle jest, and the course of his life's current be turned to or away from the overflowing river of the Lord. Yes: even when our dim vision sees no results, and our faint faith expects none, far beneath the outer crust of life such influences are set at work by our feeblest whisper, as reach through eternity; such feelings quickened as may awaken a buried Christ in a brother's soul; such an atmosphere of holiness spread around as will invite down the good spirit of God and bind it about the rejoicing soul!

But, going so far beyond most men's conceptions, I cannot but go a step farther, and illustrate what I mean by a few familiar experiences. We need more such life-revelations. I welcome them from every hand. I rejoice to know the history of any living soul. I am never unwilling to learn how the victim of intemperance has fallen; nor what angel-voice called back the wandering prodigal. I never despise the trembling accents of the young convert, who honestly lays open his heart and lets us see the great work going on gloriously there. And so would I now speak, freely and earnestly.

Not long ago, as I have heard, one, who made it his "meat" to counsel and comfort the poor went to a public dinner; his feelings were all alive with fresh experience of the misery and yet the glory hidden in many a hovel, where the friendless widow by her failing fire finds a friend in heaven, a friend on earth, nearer than all others and dearer than the dearest have been. He unawares began to speak of what touched his heart to those who sat near. By and bye others bent over and listened. The great theme drew him on. He could not pause. He forgot himself, forgot the place. From a glowing heart there flowed in living streams hope for the hopeless, faith in the outcast, love for the friendless, reverence for the most darkened image of God. Before long he felt the unfitness of the theme: but when he looked around, many approving eyes blessed him with their tears, many hearts had feasted as never before at the table of Divine love; many minds, may we not hope, had received enduring, holy impressions, at an hour when no such angel-visitant was looked for, and the gates of the heart stood wide open. This surely was something—Heaven only knows how much. Cold hearts may have been kindled anew at that holy fire, worldly lives touched with spiritual inspiration. Who will not believe and rejoice that good seed was sown?

Again: when Adam Clarke, the celebrated Methodist, was journeying North, a young Roman Catholic lady was entrusted to his charge. He felt pledged not to assail her faith. Once only, while her enthusiastic devotion to what he deemed idolatry was boastfully expressed, he made some slight remark like this,—that there was as much danger of believing too much as too little. And so he left her, expecting never to meet her again. I cannot say that he even looked forward to meeting her in a world of spirits. But what was his amazement many years after, when a lady came forward at one of his evening lectures, reminded him of this conversation, and added, "Your remark I could not shake off; it clung to me like the poisoned garment which the old Heathen felt eating into his burning frame. I found myself weak where I had imagined most strength. I was forced at last to surrender to the truth. My old faith was but an outer garment of pride and ceremony; now I have one full of life and blessedness. I too am a Protestant." Could Adam Clarke, after this, question the worth of a word fitly spoken?

An instance of casting one's bread on the waters and receiving it again after many days, an instance of a very common sort, occurred to the writer of this paper, as he entered upon his professional walks. Invited to meet a hopeless inebriate in the family circle he was desolating, from mere sense of duty I went. I was assured there was nothing to hope. In the interview very little was said directly to him, and that little was about the multiplied motives to fidelity pressed home upon him by the interesting ties God had woven about his heart. He did not seem in the least moved. The soil apparently was all stones. Judge then my astonishment at learning after some time, that that night was an era in the drunkard's history : that that night one lost star returned to its appointed orb, to kindle light and warmth and joy and life around. Surely, we are not to pass by any suffering brother as helpless and dead. God's spirit may be now preparing his spirit to kindle with the first spark.

But while we cannot have too much faith in the worth of words fitly spoken, nor be too anxious to send out these good angels with ever-restless feet, let us not forget that there are times and seasons when Providence opens a way and God's voice echoes our feeble accents. Had Adam Clarke pressed home his peculiar views, had he abused his trust and rudely attacked his companion's faith, he would have had, instead of a disciple, a noisy and energetic opponent. The very tale of his illiberality would have been greedily drunk in by many ears, and might have quenched many a better longing. An anecdote illustrating the wisdom of this prudence is all I can now offer.

As Dr. P. one morning ascended the steps of his church, to conduct the usual service, he was arrested by the rude address of a notorious atheist. The man demanded in loud tones, how he dared to palm off old wives' fables on the deluded people. The Doctor passed him by. "Why," said his wife, "why not reply to him and defend yourself?" "I wait," said he, "God's time." Had the attack been retorted in such a spirit as it might well have provoked, the man would have rushed on to other insults, and might not have stopped till his nature was thoroughly steeled against all good impressions. But Dr. P. did not forget the man ; did not lose the memory of him from his prayers. By and bye the godless one

was smitten. His wife died suddenly; his fireside was desolated. At once the insulted preacher was at his side with a heart full of sympathy, telling him in simplest words how much he felt for him. He did not allude to the past. He only manifested that spirit which prompted his Master's groan at the grave of Lazarus. It was enough. The hardened nature was melted and won. When years had fled, and that devoted servant of God was himself brought very low, that man was as a ministering angel at his sick bed. When the faithful husbandman was mourning that he had done no more and that he had been such an unprofitable servant, "Ah!" cried this renewed soul, "say not so. 'Tis enough you have saved my soul!"

This anecdote appears to me to suggest our duty as the bearers of unpopular truth:—never to fail of a diligent use of every favoring opportunity, yet never to intrude ourselves uncourtously on the unwilling ear; never to miss the chance of dropping a true word, but never to make that word offensive by a spirit of contention.

F. W. H.

PENITENCE.

With humbled spirit, prostrate in the dust,
We own thy chastisements, oh Lord, are just;
Help thou our weakness, dissipate our fear,
We would obey with heart and mind sincere;
Thou art all-merciful—oh spare us yet,
That we no more thy goodness may forget.

By Jesus' life, by Jesus' precepts led,
Nourished and strengthened by the Gospel's bread,
Let us, oh let us at the fountain drink
Of living waters,—else we faint and sink.
Saviour! be thou our Intercessor where
The Father, gracious, hears and answers prayer.

X.

NOTICES OF RECENT PUBLICATIONS.

THE CHRISTIAN NAME AND CHRISTIAN LIBERTY. *A Sermon preached at the Church in Brattle Square, on Sunday, October 30, 1842. By Samuel K. Lothrop, Minister of that Church.* Published by request. Boston : 1843. pp. 39, 8vo.

THIS Sermon—or these sermons, for the pamphlet consists of two discourses delivered on successive Sundays—was preached by the author before his own people in the usual discharge of ministerial duty, in consequence of receiving a note from an “old member of Brattle Street Society,” in which he was requested “to define his position and opinions as to two points ;—first, as to the measure of faith that constitutes a man a Christian, that is, gives him a claim to the Christian name and privileges ; secondly, as to the principles of Christian liberty, what are they ? how to be applied ?” Mr. Lothrop introduces his reply to these questions by remarking on “three qualities of right action,” for which the church under his care has “from its institution, near a century and a half ago, until now, been distinguished,” viz., independence, liberality, and conservatism. In order to give an answer to the first of the inquiries presented to him, he finds it necessary to consider a previous question,—what is Christianity ? And to this his reply is ;—“Christianity is a religion of facts. It is a positive and authoritative revelation, resting upon incontrovertible facts.” This definition however, he is aware, may not satisfy all, and he therefore deems it proper for him “to glance at the main objection urged against *historical Christianity*, and say a word about the close and inseparable connexion existing between historical and spiritual Christianity, in illustration of the fact, that in proving the truth of the former, that is, the *facts* of the New Testament, the ultimate appeal is made to the same principles of our moral nature that are addressed in asserting the truth of the *moral teachings* of the New Testament, the spiritual realities of religion.” The objection which he proceeds to consider is this,—that Christianity, if placed upon

its historical foundation, is made to rest upon an argument respecting "the genuineness and authenticity of the several portions of the New Testament record," of such a nature that few persons can either examine or understand it. But, replies Mr. Lothrop, a similar remark might be made in respect to all (?) other knowledge, and it does not follow from the admission that the proof in any case is *recondite* or the argument not easily made intelligible, that the knowledge is of no value, or not worthy of reliance. Call this "believing on authority,"—what then? "In most cases this is simply another mode of saying, that you assent to the results of the collected wisdom and investigations of *the whole world*." (?) The over-statement in this passage is corrected by the more exact language in which the idea in the mind of the writer is presented afterwards. Mr. Lothrop however contends that authority, as here used, has little to do with our Christian faith; which "springs mainly from our own moral perception of the true and the genuine in the evangelical record." Here he may seem for a moment to have conceded the point on which the whole discourse is made to turn, for there are those who make this the basis of their faith, and on this ground admit the excellence—the truth and reality—of Christ's character and teachings, but say they cannot receive the supernatural portions of the New Testament. Mr. Lothrop argues that the natural and the supernatural portions must stand or fall together; that if we separate them, we have no ground left for an intelligent and consistent Christian faith. "The attempt to prove the ordinary events of the New Testament record true, to be received and accredited as facts, while the extraordinary are fables and incredible, is desperate; the logic of historic and critical evidence, and the logic of the moral sense alike oppose it."

The way is thus prepared for the answer to the question,—who has a right to the Christian name. Whoever assents to the proposition presented in the statement, that Christianity is a religion of facts, as now explained and justified. "All who stand upon this foundation, let their creed be what it may, if they go to the teachings of Christ, to the New Testament as a record of facts, for authority and proof to establish and sustain their creed, are embraced among the disciples of Christ." On the other hand, "whoever will not concede to Jesus Christ and the New Testament an au-

thority different from and infinitely above and beyond what he concedes to any other book or teacher, whoever does not receive Christianity as something revealed by the express intention and special inspiration of the Deity, seems to be wanting in the very foundation of Christian faith. If we give up this idea of authority, special inspiration, supernatural interposition on the part of the Deity in the Gospel message, we give up all that makes Christianity a revelation, *all that gives to it any value and efficacy.*" (?) In this last clause again the writer has been betrayed by his own earnestness we think, into an exaggeration of the idea which he had correctly presented in the previous clause. Mr. Lothrop closes his reply to the first of the questions addressed to him by an apt illustration, borrowed from the relation of citizenship, created under the Constitution of the United States, but dependent upon an acknowledgment of the authority of that instrument.

In approaching the second question, which relates to the principles of Christian liberty, a distinction is drawn between *religious* liberty and *Christian* liberty. "The former involves the consideration of man's relations to the community," or the enactments of civil government; "the other involves rather the consideration of man's relations to the Christian Church and the requirements this body may make of the individual." The former point has been settled in this country by the entire disunion of Church and State. In regard to the latter, Mr. Lothrop affirms, that "there must be somewhere a line, a principle separating those who are, and those who are not, Christian believers." According to some persons every one is entitled to the name and privileges of a Christian, who believes the substance of what Christ taught to be true, cultivates the spirit of Christ, and looks upon his character as a beautiful illustration of his teachings and the pattern of that excellence to which man should aspire. But to this description Mr. Lothrop objects first, that it includes too many,—“it would embrace a *large portion of the world*” (?) and “all (?) the most noted deistical writers of the last three centuries;” and secondly, that “it overturns the foundations of faith,” because our knowledge of the substance of what Christ taught and our acquaintance with his character must be derived from the New Testament, on which however we can place no reliance, if it be not a genuine and authentic

record of facts—if we may discredit the supernatural portions, and in that way discredit the whole. Where then shall we find the line of demarcation? Not, says this discourse, in any differences about Christian doctrine; for “these are distinctions *in*, not *of* Christianity.” “The question which is vital to Christianity is, whether the Apostolic testimony be true or false.” “The answer then to the question, what is Christian liberty, is, it is liberty to be a Christian. It is liberty to receive the facts of the Apostolic record and testimony—to go to the New Testament as a genuine and authentic history;” liberty to be a Catholic, Episcopalian, Baptist, Trinitarian, or Unitarian, but not liberty to disparage the record, and yet claim to believe in a religion of which we can have no satisfactory knowledge save from that record. This definition many probably will not accept, and we confess that we wish Mr. Lothrop had bestowed more care upon the preparation of the last two or three pages of this pamphlet.

Still we have shown our estimation of the whole sermon by the analysis we have endeavored to give of the views which it contains. It is an able and timely production; clear in its statements and calm in its tone. We have indicated one or two points on which we might differ from the writer; but its main positions seem to us alike true and important, and we hope it will do good in this day of crude and confident speculation.

THE URSULINE CONVENT QUESTION. *The Rights of Conscience and of Property; or the True Issue of the Convent Question.* By George Ticknor Curtis. Boston: Little & Brown. 1842. pp. 40, 8vo.

DOCUMENTS relating to the Ursuline Convent in Charlestown. Boston: Reprinted by S. N. Dickinson. 1842. pp. 32, 8vo.

MORE than eight years have now elapsed, since, in the language of one of the Documents before us, “the Ursuline Convent in Charlestown, a seminary devoted to purposes of education, resorted to by the daughters both of our Protestant and Catholic citizens, and inhabited at the time by about fifty children and ten adults, all

of them females, was destroyed by a mob in the night, without defence, upon one of the most conspicuous spots on the map of Massachusetts." The memory of that outrage has not been impaired by the long interval that has past. Every intelligent and reflecting citizen felt at the moment that wrongs of the most atrocious character had been committed. The sense of the Protestant portion of this city was strongly and indignantly expressed at the public meeting held in Faneuil Hall, on the morning succeeding the devastation; and we know not the individual, though the event has shown that such there were, who did not concur in the sentiments of the able and impartial Report of the Committee, then appointed to investigate the subject.

This Document is now republished, and we rejoice that it is thus again in the way of receiving the attention it awakened at the time and still imperatively demands.

But it is to the Report presented to one of the Houses of the Legislature in 1842, and to the Illustration, by the same Author, "of the rights of conscience and of property" since published, that we now particularly refer. In both of these Mr. Curtis has rendered a service to the cause of religious freedom and justice, which should not fail to be appreciated. The proposition asserted in the Report is, "that there existed at the time of the destruction of the Ursuline Convent, and of the movable property contained in it, an implied contract between the State and each of the owners thereof; by which the State was bound to insure to such owner the preservation and dominion of his property against such a destruction; and that the failure to do this creates a claim upon the State, in justice and equity, of the highest nature." On this broad principle rests the right of the injured possessors of that Seminary to restitution. It is a right independent of every other consideration, and is presented with a clearness and weight of evidence, which seem to us irresistible. We sincerely hope, that the subject will awaken the earnest attention of the Legislature and of the whole community. We have already incurred a deep disgrace. Wrongs have been inflicted, for which it is impossible to atone. The sacred rights of sex and of religious faith were with ruthless hands invaded. The most base, because the most unfounded, calumnies were uttered. "The dwelling of inoffensive females and

children, guiltless of wrong to the persons, property, or reputation of others, and reposing in fancied security under the protection of the law, was assaulted by a riotous mob, and ransacked, plundered, and burnt to the ground, and its terrified inmates in the dead hour of night driven from their beds into the fields." It is difficult for the imagination to conceive of an outrage more heinous or disgraceful. Who does not remember the indignation and shame it excited? Who does not remember the silent meekness and "mournful dignity," (to adopt the expression of the Report,) with which it was endured? Let us hasten to wipe out, as we may, the stain; and by the fullest and speediest reparation, that now remains in our power, redeem the honor of our Commonwealth.

A SERMON on the Character and Ministry of the late Rev. William Ellery Channing, D. D., preached in the Independent Congregational Church, Bangor, at the Annual Thanksgiving, November 17th, 1842. By Frederick K. Hedge. Published at the request of the Hearers. Bangor. 1842. pp. 20, 8vo.

A SERMON delivered on the Death of Dr. Channing. By Rev. Charles T. Brooks. Delivered in the Union Meetinghouse at Portsmouth, R. I. Printed in the Boston Evening Gazette for December 10, 1842.

THESE sermons we have received since our notice of several preached in reference to the same event, in our number for December. Mr. Hedge justifies his selection of the subject, which at first might seem unsuitable for a Thanksgiving discourse, by the remark, that "among the blessings which demand our grateful acknowledgments * * * there is none which a thoughtful piety will emphasize more readily than the ministry of wise and good men, whose gifts and works have made them the lights of their age." Adopting a distinction which he admits "is one of thought rather than of fact," between an individual's "qualifications" and his "success"—"his *being* and his *doing*," he speaks first "of what Dr. Channing *was*;" and from his many "shining characteristics" selects two as "most distinctive in themselves and most profitable

to consider." First, "he was a *believer*, a man distinguished before all his contemporaries by the clearness and intensity of his faith." Mr. Hedge's remarks upon the character of true faith are discriminating, and their justice is shown in their application to the subject of his discourse. The tests of genuine faith are, that "it opens the mind and gives a larger range and livelier apprehension of all truth;" that "it purifies the heart, imparts dignity to the character, and makes a man earnest and sincere;" and that "it exalts the believer's aims, turning his attention from low and partial objects to those which embrace the highest and permanent good of all." All these characteristics were seen in Dr. Channing. He believed in God; in Jesus Christ; in man; and "his belief was not a dream of the imagination merely, or a notion of the understanding, or a flourish of rhetoric, but the genius of his being and doing. He lived in, and through, and for his faith."

In the second place, he was a *prophet*,—"a bold asserter of truths which had never in these days been so distinctly announced and so cogently urged before." He was "a reformer, though not a destructive—the priest of reform, but not its champion." But he was more than this,—he was a prophet, "not a fore-seer, but a fore-sayer of new things." "Originality was not his gift, but effective utterance was." "He belonged to the age, and gave effective utterance to the leading ideas of his time, in theology and religion." These ideas are briefly reviewed by the preacher.

He then proceeds to describe Dr. Channing's relation to the second branch of the distinction adopted at the commencement of the discourse, by considering "what he accomplished—the success of his mission, the nature and extent of his influence." Under this head his remarks are more brief than under the former, because "it is by no means so easy to weigh with precision the result of one's activity, as to point out the qualities from which they proceed." After adverting to the "invisible and incalculable effects" of his *writings*, he notices the more obvious influence of Dr. Channing's mind on the views and faith of his contemporaries—particularly in the province of Theology and upon the subject of Slavery; and closes with a reference to the position in which death places the departed—on "the high ground of a common nature and universal truth."

Mr. Brooks's sermon does not present so distinct an arrangement of topics as most of those which were called forth by the same affliction, but for this reason it will not be less acceptable to such as read in the spirit of sympathy. It was evidently written from the heart. The preacher yields himself to the associations of the place;—the native island—the summer residence—the frequent house of worship of Dr. Channing, where his voice had often been heard as well as his presence become familiar. Personal recollections also mingle in the strain of the discourse, and give it a peculiar tenderness. The event which had involved so many in unexpected grief, is yet regarded as fitted “to tranquillize, to exalt and to encourage.” Dr. Channing's life was “pre-eminently, though not in the popular sense, an active and a practical life,” for “his *writings* are his *works*.” The loss which Christianity—Christianity, rather than any form of Christian faith—which Liberty, and Humanity experience at the termination of such a life, is exhibited by alluding to the sentiments which he had given to the world from the pulpit and the press. In presenting the character which came up before his memory through the impressions made on his own heart, Mr. Brooks speaks of the humility, the faith, the hope, the charity, the moderation—the union of decision and discretion, and the conscientiousness, which marked the venerated object of his eulogium.

A SERMON preached at the Ordination of Rev. Amos Smith, as Colleague Pastor of the New North Church in Boston, Wednesday, Dec. 7, 1842. By Francis Parkman D. D. Pastor of said Church. With the Charge, the Right Hand of Fellowship, and an Appendix. Boston: W. Crosby & Co. 1843. pp. 48, Svo.

WE have so recently given an account of this Sermon, in our notice of the occasion on which it was delivered, that we might satisfy ourselves with referring to what we then said. But we may briefly add, that on the language of the Apostle in Ephes. iv. 11—13 Dr. Parkman founds a discourse upon “the work of the Christian ministry, and some of the qualifications essential to its

fulfilment." The suitableness of the ministry to accomplish the ends for which it was instituted in reference to the spiritual wants and condition of our race is unfolded, and the primitive and simple theory of the institution is vindicated from false notions, and its realization amidst varieties of outward form is proved by many examples from ecclesiastical history. Adverting as he passes to the learning, piety, and charity which should belong to the Christian minister, Dr. Parkman notices more at length the spirit of faith, of judgment, and of devotedness by which he should be distinguished. These topics are well handled, and the sermon closes with appropriate and affectionate addresses to the young minister and to the members of the Society.

The Charge contains such counsels as were thought to be pertinent to the occasion and the times. The Right Hand of Fellowship is singularly beautiful in its style of thought and expression. The Appendix contains a note upon the groundless pretence of an "uninterrupted Apostolical succession," with documents relating to the settlement of a colleague pastor.

MEMORIAL to the Legislature of Massachusetts on the Present State of Insane Persons confined within this Commonwealth. By D. L. Dir. Boston : Munroe & Francis. 1843. pp. 32, Svo.

ALTHOUGH this Memorial may be thought not to come under the description of publications subject to notice in our journal, as it was prepared in the first instance for the Legislature to whom it is addressed, and is printed, we believe, for gratuitous circulation among those before whom it is important that the facts which it narrates should be presented, yet we are constrained, by our desire to promote the object it has in view, to inform our readers at least of the nature of its contents. Its aims at obtaining a change in the law (Revised Statutes of 1835, page 382) by which the Insane are confined in Jails and Houses of Correction, and to secure such provision for this unhappy class of our fellow-beings as shall prevent their being subjected to the still worse confinement or neglect to which they are exposed if sent to the almshouse. The dis-

closures made in this pamphlet are alike astounding and shocking, such as we could not have believed on any other than the best testimony could have been justified by the most careful examination in any part of New England. Yet here we have the statements of an eye-witness under her own name, who has been prompted by the spirit of humanity alone to institute the inquiries which have furnished these results, who has at the cost of much personal labor and painful feeling—to say nothing of the expenditure of time and money—visited most of the towns of the Commonwealth, and who “surrendering to calm and deep convictions of duty her habitual views of what” in ordinary circumstances would be “womanly and becoming,” has taken upon herself the responsibility of bringing before the Legislature these flagrant outrages upon decency and humanity, consequent in part upon their own enactments. We wish indeed that Miss Dix had not been compelled to offer this Memorial in her own name, and we think those friends who forced upon her this necessity erred in judgment; but since she was obliged to take this step or see the object which she had so much at heart fail even of securing the public attention, we can understand and appreciate the motives that urged her to adopt the course which she has chosen, or which, we might say, alone remained for her to take. We could have wished also that the Memorial had been written with less appearance of hasty composition; the arrangement of its facts and its style of address might have been improved. But these are slight defects, and we are anxious to draw attention to the subject which it brings into view.

Some of the cases which are described, so far as delicacy and propriety would permit, are almost beyond belief. Incarceration in darkness, exposure to cold, accumulation of filth, indecent exhibition to public view, nakedness, chains, blows,—these are among the circumstances of suffering to which the poor maniac—poor in a twofold sense, as the dependant on public charity and the just object of compassion—is liable in many towns of Massachusetts. Instead of mitigation, every aggravation of the fearful malady under which this class of persons are laboring seems to be provided by the prejudices, or fears, or negligence of those to whose *care* they are intrusted. The author of this Memorial is ready to ascribe the inhuman treatment which they receive to the numerous

engagements of those with whom they are placed and the want of proper accommodations, rather than to an absence of humane feelings. We are not disposed to be so indulgent in our judgment. But allowing all possible excuse for the administrators of the public *charity*, it only becomes the more imperative duty of the Legislature to authorise the erection of suitable buildings, in which these miserable beings may be provided at least with those physical comforts and that protection from personal insult and injury of which they are now deprived. At present, too, they are not the only sufferers. The other inmates of the prisons or almshouses in which they are confined are compelled to hear their blasphemies and indecencies of speech, while the young are permitted to familiarize themselves with sights that can only corrupt or deaden their natural sensibilities. Never was there a louder cry for reform, and we trust the Legislature will not permit the session to pass in political debate and struggle without attending to this claim of justice and humanity. The erection of the Hospital at Worcester was an act worthy of a Christian people, but when it is proved that the accommodations there furnished are altogether insufficient for the wants of the Commonwealth, we will not doubt that the same spirit which prompted to that appropriation of the public funds will induce such legislation as will meet the case of as yet unrelieved and deplorable distress.

THOUGHTS on *Spiritual Subjects*, translated from the *Writings of Fenelon*. Boston: S. G. Simpkins. 1843. pp. 148, 18mo.

THOSE who have become acquainted with the writings of Fenelon through the excellent *Selections* of Mrs. Follen will doubtless have acquired such a taste for his spiritual works as will predispose them to welcome an additional volume of translations. The book, whose title we have given above, contains extracts from the third volume of *Œuvres Spirituelles*—a work which consists of detached chapters on various topics relating to the spiritual life. The Translator has exercised his own taste in the selections he has

made, having sometimes translated entire chapters, and sometimes only such portions as seemed to himself most striking and valuable. The reader will find in the volume many subjects of great interest to a religious mind, and salutary counsels suited to various spiritual conditions and wants. Though the translation in point of literary merit may not equal that of Mrs. Follen, it appears to us to preserve much of the spirit of the original and to be upon the whole well executed.

A PARAPHRASE ON THE LORD'S PRAYER. *With an Introduction on the Nature of Prayer. Written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb.* Boston: W. Crosby & Co. 1843. pp. 104, 24mo.

THIS is a small volume reprinted from a late English edition. It is made up of original contributions from some of the elder pupils in the Exeter School for the Deaf and Dumb. We commend it to our readers, especially to the young and those engaged in the religious instruction of childhood. The natural infirmities of the authors of the Paraphrase and Introduction give a peculiar interest to their thoughts; which, however, are many of them so pure and sound as to need nothing but their intrinsic excellence to recommend them. Some of the pieces can hardly be read without tearful emotion, and many of them are calculated to teach most valuable lessons.

SELF-CULTURE. *By William E. Channing, D. D. With a Biographical Sketch of the Author.* Boston: J. Munroe & Co. 1842. pp. 128, 24mo.

THIS is a very neat pocket edition of Dr. Channing's well-known Lecture delivered in this city in 1838. It is preceded by a brief sketch, presenting the principal facts of his life. We have seldom seen a neater volume issued from the American press.

INTELLIGENCE.

DEDICATION AT STERLING, MASS.—The meetinghouse recently erected by the First Parish in Sterling was dedicated on Wednesday, December 14, 1842. The services were as follows:—Invocation, by Rev. Mr. Sears of Lancaster; Reading of the Scriptures, by Rev. Mr. Stebbins of Leominster; Prayer of Dedication, by Rev. Mr. Hill of Worcester; Sermon, by the Pastor of the Society, Rev. Mr. Fosdick; Concluding Prayer, by Rev. Mr. Allen of Bolton.

The text of the Sermon was from 1 Corinthians iii. 11: "Other foundation can no man lay, than that is laid, which is Jesus Christ." The preacher began by commenting on the design of Paul in the chapter containing the text. This design was, to discourage divisions among the Christians of Corinth. After calling attention to many passages in the Old and New Testament where the Church of God is represented under the metaphor of a *building*, he proceeded to remark on the special importance of knowing what is the *foundation* of "the temple of God"—the Christian Church. The text communicates information on this point. Confirmation of the sentiment it expresses was adduced from very many other passages of the New Testament. The theme of the discourse was then announced in the question:—what are we to understand by the statement, that Jesus Christ is the foundation of the Christian Church? In reply to this question the preacher remarked in the first place, that Jesus Christ is meant to be the foundation of belief, practice, and temper to every Christian; secondly, that neither Christian belief, nor Christian practice, nor the Christian spirit is of itself alone sufficient to constitute a Christian; thirdly, that it is not necessary, in order to make a man a real Christian, that either his belief, his practice, or his spirit should be *in all respects* accordant with the dictates of Christianity; and fourthly, that it is not for us to determine, how far belief or practice or temper must coincide with real Christianity in order to constitute a man a Christian. On each of these heads the preacher dilated largely. He then proceeded to deduce several inferences from the discussion. 1. If there be no other proper foundation than Jesus Christ, then those who exalt reason above revelation are resting upon a false foundation. Under this head reference was made to those by whom self is set above Christ—even deified; who make the truth as it is in Jesus succumb to the truth as it is supposed to be in reason. 2. If there be no other proper foundation than Jesus Christ, then it is wrong

to substitute therefor or affix thereto any traditions and commandments of men as fundamental. 3. If there be no other proper foundation than Jesus Christ, then Christian preachers and all Christians ought to make it manifest, that they lay principal stress upon Jesus Christ. He is the radiating centre of all the influences of Christianity. This point was insisted upon with earnestness. The discourse closed with a few remarks to those present whose views differed from the views given in the discourse, and a plain personal appeal to the members of the religious Society by which the house had been erected.

Although the morning was tempestuous, the house was filled in every part by the people of Sterling and the neighboring towns, and an interest was shown on the occasion which indicated that here at least the ancient respect for our religious institutions has not yet died away. The building, which is of wood, is one of the neatest of the newly erected structures which we have seen. The front is Grecian in its style, surmounted by an extremely well-proportioned tower and steeple. The interior is not less tasteful. It is without side-galleries and will comfortably hold about six hundred people, in eighty pews besides the singing gallery. The cost of the house and all the fixtures was between \$8,000 and \$9,000. The pews have all been sold, most of them at an advance above the appraisement; the whole amount of premium being a little less than \$700. The result has shown that the building was not made capacious enough for the interests of the Society. The parish has been a large one from time immemorial, and more spirit was manifested in the purchase of pews than was anticipated by the most sanguine. Many who wished to purchase were disappointed, and are now obliged to take half-pews, that so the whole congregation may be accommodated. The Society deserve commendation for the unanimity, promptness and energy with which, after beholding the destruction of their ancient temple by fire, they have proceeded to rear a new one on its ruins.

DEDICATION AT HUBBARDSTON, MASS.—The house of worship, recently erected by the First Congregational Society in Hubbardston, in place of the old and dilapidated edifice of seventy years' standing, was dedicated on Wednesday, December 21, 1842. The services were as follows:—Introductory Prayer, by Rev. Mr. Kinsley of Stow; Reading of the Scriptures, by Rev. Mr. Dean of Westminster; Sermon, by the Pastor, Rev. Mr. Bradford; Dedicatory Prayer, and Remarks, by Rev. Dr. Thompson of Barre; Dedicatory Anthem; Address, by Rev. Mr. Lincoln of Fitchburg; Concluding Prayer, by Rev. Mr. Gage of Petersham.

The preacher took for his text, Haggai, ii. 7: "And I will fill this house with glory, saith the Lord of hosts." His remarks from this text obviously divided themselves into these two heads of inquiry:—1. What is the glory of the Lord's house? 2. How shall we obtain it? Under the first head, he took occasion to speak of the various significations, or applications of that comprehensive term, *glory*, and, of course, to contrast true glory with false, showing that the glory of the Lord's house consists entirely of faith, love, and charity, on the part of the worshipper. In thus distinguishing between the words *love* and *charity*, he had regard to the difference in their general acceptation, rather than to any actual difference in their original meaning. In order to enjoy and exercise these virtues in their perfection, and of course to fill the house with their glory, he showed, in the second place, that man must co-operate with his Maker, by prayer and effort. "We must glorify God," he said, "in order that God may glorify us, or our house." And how shall we do this? Jesus tells us;—'herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples.' He concluded by dedicating the house to faithful, practical Christianity.

The whole cost of the building, including a large and commodious vestry, and the payment of the price appraised upon the pews in the old meetinghouse, was \$5100. The new building is brought much nearer the main road than the old one was, and commands a beautiful view of the common, on one side, and on the other, of the magnificent valley that stretches out till it is bounded by Mount Wachusett. The sale of the pews took place the next day after the dedication, when an eagerness to obtain them was manifested, which astonished those even who had been most zealous in their wishes and efforts for a new meetinghouse. The pews were all disposed of immediately, and more were wanted; so that after covering the whole expense of the building, there was a surplus left of choice-money, amounting to about \$400.

CHURCH OF THE DISCIPLES.—This body now worships in Amory Hall, Boston, under the pastoral care of James F. Clarke. It is composed mostly of Unitarians, and sympathises with the Unitarian denomination, but does not profess to belong to any school but that of Christ. Hence it takes the name of *Disciples*, intending thereby that it is not composed so much of the partisans of any system of belief, as of those who desire to *learn* continually more and more from the great Teacher. This name however has not been adopted by any formal vote of the church, but has come by degrees to be commonly applied to it. The church was organized April, 27 1841, by 48 persons, who affixed

their names to the following declaration of faith, which had previously been adopted unanimously, as the foundation of the church.

"We, whose names are subscribed, unite together, in the following faith and purpose :—

Our faith is in Jesus, as the Christ, the Son of God ;

And we do hereby form ourselves into a church of his disciples, that we may co-operate together in the study and practice of Christianity."

Persons joining the church give their assent publicly to this confession, and sign their names in the Book of the church. In some cases the public confession is dispensed with. The church now consists of about 125 members, a large number of whom were never before connected with any Christian church.

The *mode of worship* that has been adopted is as follows. A hymn is sung by the whole congregation to introduce the services. This is followed by the reading of one or more of the Psalms by the minister and people in alternate verses, and the Lord's prayer repeated by the minister and people together. There is but one extempore prayer, and this is after the sermon. A pause of a few minutes, for silent prayer, is also introduced. The other services resemble those of the Congregational churches generally.

The *voluntary principle* is practically maintained. The church defrays its expenses without the sale or taxation of seats, by a voluntary subscription. At the beginning of the year each person subscribes whatever sum he thinks himself able to give, for the salary of the Pastor and other expenses. A monthly collection is also taken for the same purpose. All the seats in the church are free.

Besides the meetings on the Lord's day for public worship, which are attended in the morning and evening, this church holds at present the following *extra meetings*.

Sunday school in the afternoon of every Sunday, and Teachers' meeting once a month.

Lord's Supper administered at a meeting for that purpose *only*, on the afternoon of the first Sunday in every month.

Social meeting of the church, for discussion of religious and moral questions once a fortnight, at the houses of the members.

Prayer meeting once a fortnight, for the development of religious affections.

Bible class for ladies, and another for gentlemen, every week.

Meeting for benevolent purposes, once in three weeks. At this meeting cases of want and distress are presented, and persons appointed to visit and relieve them.

Ladies' meeting for giving out work to poor women every Saturday afternoon. The means for this charity are supplied by a collection taken from the church members every month, at the Lord's Supper.

The object in having such a variety of meetings is, to meet the wants of all classes of minds, and supply Christian employment for all the members. The Pastor does not attend nor take part in all the meetings, but it is understood that whoever joins the church is to hold himself ready to assist in carrying them on. In the absence of the Pastor the services of the Lord's day have sometimes been conducted by lay brethren.

NEW RELIGIOUS PAPER.—A new weekly journal, devoted to the interests of religion, especially in the Unitarian denomination, was commenced with the present year, by Mr. George G. Channing, assisted by several clerical and lay contributors. It is published in this city every Saturday, in a folio form. Its objects, as stated in the Prospectus, are, to revive religion, to awaken an interest in all the great philanthropic and benevolent enterprises of the day, and to explain in a familiar and serious manner the practical doctrines of the Gospel; its main object being "to awaken a deeper religious interest and rouse to greater religious activity." The name first chosen by the Publisher—*The Gospel Quickener*—was meant to indicate this design of the paper; but the objections which were raised induced him to change this for another title, the principal objection to which is its want of meaning. The numbers that have appeared give evidence that *The Christian World* will be conducted with ability and spirit. Of the want of another journal in our denomination we are not perhaps competent to speak, although in the variety of opinion which marks the present time we cannot doubt that a paper promising to give new views, whether speculative or practical, or to exhibit old views under new forms of power and earnestness, will find readers and be welcomed by a portion of the community. We wish that the proprietor had assumed this fact—of a diversity of sentiment and taste—as the basis of his hope of success, instead of speaking of the periodical publications already supported among us in terms of, at least implied, disparagement. We own too, that we should regret to see in its pages an attempt, or a tendency, to overlook the great points of difference between our denomination and the Orthodoxy by which we are surrounded. We have no confidence in a union or a charity which is built upon a vague or ambiguous use of language. It is not by endeavoring to mould the opinions or the phraseology of other sects into shapes that will allow them to pass current among us, that we shall approach a realization of the great idea of the unity of the Church. Independence, frankness and candor, but above all clearness of expression with blamelessness of life, will do far more towards producing

sympathy and co-operation, than any evidence on our part of a disposition to retrace the steps by which we have receded from a false interpretation of the sacred volume. We do not mean to point this remark particularly at the journal before us. It was suggested indeed by some of the articles on which our eye rested, but we are led to make it rather by tendencies which we have elsewhere noticed and regretted. We shall be glad to find in the *Christian World* an efficient ally with ourselves and others, for whom we claim equal strength of religious purpose, in promoting the cause of Christian truth and piety.

FANATICISM AMONG US.—It is painful to observe the evidences of an increasing spirit of religious fanaticism in this community. Taking various shapes, we still must regard it as essentially the same under all its manifestations. The most deplorable example of the extravagance and folly, which can be palmed even upon intelligent persons under the name of religion, is seen just now in the reception which *Mormonism* finds with some of the people of this city. That an imposture so gross, so clumsy, and so mischievous should obtain any credence in Boston, is what a few months ago we could not have believed. Yet not long since the Marlboro' Chapel was crowded to hear discussions upon this product of ignorance and fraud, and the other day we noticed in the street a placard announcing that an Elder who had lately returned from Nauvoo would on the next Sunday at one of our large halls give an account of the faith and present condition of the Latter Day Saints. At the same time one who has left the sect in disgust is entertaining the public with a recital of the enormities which he heard and witnessed. So are the minds of some fed with falsehood, and others invited to listen to tales of impurity. *Millerism*, or the doctrine of the Second Advent, as its disciples prefer to call it, is beginning to produce its mischievous effects. Many, excited and filled with this doctrine, are neglecting the common duties of life, while others, uneasy and anxious, give to a temporary delusion the power over their minds which should be exercised by the everlasting truths of the Divine government. When time shall expose the error of the calculation with which they have associated all their ideas of religion, what a decay of faith and hope must ensue. We do not credit a tenth part of the stories which we hear, but it is well known that during the autumn camp-meetings were held in different places by the believers in this theory of the End of the World, and were attended by crowds; and at this moment a large, though temporary building is going up on a vacant piece of ground near the centre of this city, capable of holding the thousands

who, it is thought, will be attracted, as the last hour approaches, to hear the expositions and exhortations of the preachers of the doctrine. Their own faith, however, in the correctness of their calculations is shaken, if we have not been entirely misinformed. Not long since, next April was proclaimed as the month in which the world would be judged, and many still hold this belief; but others speak less confidently of the month than of the year in which the end will come, and even in regard to the year there seems to be a difference of opinion, for but the last Sunday the following conversation presented us with a new result of the millennial arithmetic.

Coming down from the pulpit after preaching a discourse in which allusion had been made to this and other errors of the day, we were accosted by one of the congregation who said,—‘So you have been preaching against the Second Advent.’ ‘Rather about Mr. Miller’s doctrine. Are you a believer in it?’ ‘Yes. I can’t help believing, *I have heard so much about it.*’ ‘Why, do you believe the end of the world will come next April?’ ‘Oh no. A year from next March. So Elder S. says.’ The person whose words we have quoted is not the only one who could give no better reason for his faith than his having “heard so much about it.”

We do not know whether the ‘Christian’ Society worshipping in Char-don Street have as a body adopted the views promulgated by Mr. Miller, and therefore know not that it would be just to ascribe the excesses which mark their proceedings to the influence of his doctrine; but we have been told of scenes enacted in religious meetings held in that place which rival any of the outrages upon religious order or substitutions of animal feeling for Christian emotion, that we have ever seen described in accounts of religious fanaticism in the least cultivated portions of our land.

We might cite other examples of the evil spirit that is abroad among us. But it is not a theme on which we love to dwell.

FOREIGN INTELLIGENCE.—We have received by the last arrivals from England the Unitarian Journals that were due, but we find in them little that would particularly interest our readers, except the continued notices of Dr. Channing’s death. Among the works in press we notice “Sketches of the Lives, Characters, and Influence of the Leading Reformers of the Sixteenth Century: a Series of Discourses. By Rev. E. Tagart, Minister of Little Portland Street Chapel, London.” The most important event of which we find mention is the decision of the Irish Court of Chancery upon trust-property held by Unitarians. The suc-

cess which crowned the attempt to deprive the Unitarians of England of funds similarly situated seems to have encouraged some Trinitarians to prosecute proceedings that should have the same termination in Ireland. They have accomplished their end, and by throwing the Unitarians of the South of Ireland entirely upon their own resources, we trust they have, though unintentionally, given them new energy and firmness. The form in which the case was presented for final adjudication is thus stated.

"Case of the General Fund. The arguments in this important case occupied the Court four days last Hilary Term, and related to the administration of £960 a year, being the rents of Rathfarnham estate, left, in the year 1710, by certain Presbyterians in Dublin, for supporting their congregations in Munster, and the education of young men for the ministry. The ministers and elders, to the number of twenty, of the Dublin congregations of Strand Street, Eustace Street, Mary's Abbey, and Usher's Quay, were to be the permanent trustees. These congregations, and the founders of the charity, were Trinitarians, which, with other facts, was proved by the circumstance, that they had expelled Mr. Emlyn, one of the ministers, for entertaining Unitarian opinions, although he never preached them, and had him even tried in the Court of Queen's Bench, on a charge of blasphemy, of which he was found guilty, and punished with two years' imprisonment in Newgate. Long subsequently to these events, Unitarianism began silently to be favored in the congregations of Strand Street and Eustace Street, and in course of time the eleven trustees and their successors representing these congregations in the management of the fund became Unitarian, while the nine trustees representing Mary's Abbey and Usher's Quay continued Trinitarian. This change of doctrine led to grants in favor of Unitarians jointly with Trinitarians, which system has gone on for many years. ["Two thirds of the funds," it was stated by the Respondents, "had been given to Trinitarians, and one third to Unitarians."] The information was filed in 1840, in order to prevent any further grants to Unitarians, as being contrary to the intentions of the founders. The Lord Chancellor, in a most able judgment, last Hilary Term, decided that Unitarians must be excluded from all participation in, or management of, the trust; but he deferred making a formal decree until the decision in Lady Hewley's case (which involved the same principle) was given. The House of Lords having, in August last, dismissed the Unitarian appeal in the Hewley charity, and displaced the trustees, the present case was now moved again for final judgment."

The Lord Chancellor decided that Unitarians must be excluded from the benefits or management of the property, but that they were not liable to be assessed for the costs of the litigation. His words are as follows in the report of the case before us.

"I shall give them their costs out of the funds; and I shall order all the fifteen trustees to be removed, and new trustees to be appointed, in accordance with the declaration with which I commenced. I shall follow precisely the course as in Lady Hewley's case. I shall declare that Unitarians are not within the scope of the provisions of this deed. I shall follow that literally, and give the trustees the costs."